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Sacramentarium.

Advent and Christmas.

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SACRAMENTARIUM
ECCLESIÆ CATHOLICÆ.

SACRAMENTARIUM

ECCLESIÆ CATHOLICÆ.

A Sacramentary

DESIGNED TO

INCORPORATE THE CONTENTS OF ALL THE SACRAMENTARIES ANY WHERE USED IN THE CHURCH, PREVIOUS TO THE SIXTEENTH CENTURY.

PART I.

Advent and Christmas.

LONDON:
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THE object of the Compiler is to make a Collection from Sacramentaries, as far as possible, of all that was sanctioned by, or used in the Eastern and Western Churches during the first Fifteen Centuries. The value set upon these devotions by the Compilers of our Prayer Book appears from the fact that in almost every instance they preferred translating from them to composing, as they might have done, new forms of their own. Here will be found what they omitted or rejected, as well as what they retained. It is of course neither desirable nor intended, that every thing here given should be used by any one without alteration, for obvious reasons. From such a Collection those who wish can make a selection for themselves, and thus can "join in the very" prayers "which have cheered and aided GOD'S people throughout the world almost from the very beginning of Christianity."[1]

[1] Chambers' Order of Household Devotion from the Use of Sarum.

INTRODUCTION

TO PART I.

THE Catholic Church has from the earliest ages prepared the faithful for the celebration of the LORD'S Nativity by a fast of forty days. To the present day, in the Greek Church, the fast begins on the 15th of November, being the fortieth day before Christmas. In the Ethiopic Church it begins on the 11th of November. In the Church of Milan we find six Sundays assigned to Advent from the remotest antiquity, which is the greatest number that can ever fall within the period of forty days. Forty days were observed in France and wherever the Gallican rites were used; and so in the Mozarabic rite we find the full number of six Sundays in Advent.

Besides its proper name of "The Fast of the Nativity," it was sometimes called, in the West,

the Fast of S. Martin, because following immediately after his Feast, which occurs on the 11th of November; and in the Greek Church it was sometimes called the Fast of S. Philip, because in the Greek Calendar the Feast of S. Philip the Apostle is kept on the 14th of November.

Anastasius, Patriarch of Antioch, towards the end of the sixth century, calls it an Ordinance of GOD, which shows of what antiquity and authority it was then supposed to be. But this Fast was, however, never observed with such severe strictness as the Lent which precedes Easter; and notwithstanding repeated attempts to restore in some degree the primitive strictness with which it was at first observed, there has been a gradual relaxation, and the number of days on which fasting was obligatory has been constantly diminished in the Western Church. S. Perpetuus, Bishop of Tours, A.D. 461, enjoined fasting only on three days of the week, from S. Martin to the Nativity. About the end of the sixth century John the Faster, Patriarch of Constantinople, enforces daily abstinence from flesh during the forty days that precede the Nativity. Chrodegand, Bishop of Metz, A.D. 742, enjoins upon Regulars, daily abstinence and fast till the ninth hour from S. Martin's Day to the Nativity. The Council of Seligstadt, A.D. 1022, granted a dispensation from

fasting during half the period, requiring the observance of fasting on only twenty days before the Nativity. John Beleth, A.D. 1102, and Durandus, A.D. 1286, notice that S. Thomas' Day has no vigil, because it occurs in Advent when the fast is continuous, that is, daily. S. Peter the Venerable, the ninth Abbat of Cluny, A.D. 1123, says, "Since a more than ordinary abstinence is kept by nearly the whole Church on these days, in order to prepare for the Nativity of the LORD, let us consecrate these hallowed days with moderate fasts, which many others consecrate with greater fasts."

Although the period is forty days, there never were anywhere actually forty fast days,[1] because fasting was prohibited on Sabbaths, except at Rome, and everywhere on LORD'S Days. There could therefore be only twenty-eight, twenty-nine or thirty fast days within the period. And as the Roman Church allowed fasting on Sabbaths, the period was shortened by five or six days, according to the number of Sabbaths; and in consequence of that abridgment, there could never be, and so, even in the most ancient Sacramentaries

[1] Some severe monastic orders, e.g. the friars minors, did actually observe forty fast days, and so began this Lent after the Octave of All Saints, which allows forty fast days exclusive of Sabbaths and LORD'S Days.

that have come down to us, there never are more than five LORD's Days reckoned as in Advent in the Roman Church, although as many fast days were kept as elsewhere. But early in the tenth century we find it further contracted to four weeks, as at present, although the Advent service for the fifth LORD's Day before Christmas was, and is, retained on the last LORD's Day after Pentecost. But even after this abridgment, the full period was recognized: e.g. Louis VII. having obtained a dispensation from fasting, applied to Alexander III. to know whether the dispensation extended to the Lents of Christmas and Easter. In reply, he was allowed one dish of fish and a little wine on Fridays from the feast of S. Martin; but during the four weeks of Advent was enjoined the usual fasting and abstinence.

As the feast of Easter is continued beyond its octave, though in a less degree, all through Paschal-tide and concludes with the feast of Pentecost: so also the joy of Christmas is prolonged beyond the octave, and terminated by the feast of the Epiphany.

S. Stephen, the Archdeacon and Protomartyr, suffered on the 26th of December, in the year of our LORD's Crucifixion, but his feast is kept on the 27th in the Greek and Ethiopian Churches, and on the 24th in the Armenian Church. The feast of S. John

the Evangelist is observed in the Greek Church on the 26th of September; and in the Ethiopian Church on the 30th of December. In the Armenian and Gallican rites the Apostles SS. James and John are united in one celebration on the 27th December. The feast of the Holy Innocents is celebrated in the Western Church on the 28th December, in the Greek Church on the 29th, and in the Ethiopian Church on the 26th and 29th. S. Thomas à Beckett, Archbishop of Canterbury, was martyred on the 29th December, A.D. 1170, and canonized A.D. 1173. S. Silvester died on the 31st December, A.D. 335, on which day his feast is kept in the Western Church; but the Greeks keep it on the 2nd of January. His festival was made general in the Latin Church by Gregory IV. A.D. 1227. The proper for the feasts of these Saints has been given in this place, for the sake of convenience, because they are immoveable feasts, and universally observed.

THE SACRAMENTARY

FOR

Advent and Christmas-tide.

DIE XV. NOVEMBRIS.

XL. ANTE NATIVITATEM DOMINI NOSTRI.

Collectio.

Excita, Domine, potentiam Tuam; et veni: quod Ecclesiæ Tuæ usque in finem sæculi p misisti, clementer operare. Qui vivis.

Missa.

Adventum Domini nostri Jesu Christi, frat carissimi, votis omnibus præstolantes, Dei Pa omnipotentiam imploremus, ut corda nostra pu ficet, et corpora immaculata conservet. Exp temus conscientia secura Venturum; Quem su omnem principatum et potestates credimus ex tatum. Simus ergo per singula momenta sollic ut mereamur habere propitium, Quem credin et fatemur ad judicandos vivos et mortuos gloria esse venturum.

THE FIFTEENTH DAY OF NOVEMBER.

THE FORTIETH BEFORE THE NATIVITY OF OUR LORD.

The Collect.

Exert, O LORD, Thy power and come: and what Thou hast promised to Thy Church to the end of the world, mercifully work. Who livest.

The Missa.

For the Advent of our LORD JESUS CHRIST, dearly beloved brethren, waiting with all prayers, let us implore the Omnipotence of GOD the FATHER, to purify our hearts and to preserve our bodies immaculate. Let us wait with secure conscience Him Who is coming; Whom above every principality and power we believe to be exalted. Let us therefore be through each moment careful, in order that we may merit to have Him propitious, Whom we believe and confess to be about to come in glory to judge the living and the dead.

Secreta.

Præsta, Domine, quæsumus: ut dicato muneri, congruentem nostræ devotionis offeramus affectum. Per.

Præfatio.

℣. Deus. Cui proprium est ac singulare, quod bonus es; et nulla unquam a Te es commutatione diversus: propitiare supplicationibus nostris: et Ecclesiæ Tuæ misericordiam Tuam, quam confitentur, ostende; manifestans plebi Tuæ Unigeniti Tui mirabile Sacramentum: ut in universitate nationum perficiatur, quod per Verbi Tui Evangelium promisisti: et habeat plenitudo adoptionis, quod pertulit testificatio veritatis. Per.

Benedictio Episcopalis.

Omnipotens Deus, Cujus Unigeniti Adventum, et præteritum creditis, et futurum expectatis: Ejusdem Adventus vos illustratione sanctificet et sua benedictione locupletet. Amen.

In præsentis vitæ stadio vos ab omni adversitate defendat, et se vobis in judicio placabilem ostendat. Amen.

The Secret.

Grant, we beseech Thee, O LORD: that we may offer a disposition of our devotion corresponding to the gift which is dedicated. Through.

The Preface.

It is very meet, &c. GOD. To Whom it properly and alone belongs, that Thou art good, and never by any change art different from Thyself: be propitious to our supplications: and show to Thy Church Thy mercy which they confess; manifesting to Thy people the wonderful Sacrament of Thine Only-Begotten: so that among all nations that may be accomplished, which by the Gospel of Thy Word Thou hast promised: and the plenitude of adoption may hold what the confession of the truth has brought tidings of. Through.

The Episcopal Benediction.

The Almighty GOD, the Advent of Whose Only-Begotten, ye both believe as past and expect as future: may His Advent sanctify you by illumination and enrich you with its blessing. Amen.

In the course of the present life may He defend you from all adversity and show Himself appeased toward you in the Judgment. Amen.

Quo a cunctis peccatorum contagiis liberati, illius tremendi examinis diem expectetis interriti. Amen.

Quod Ipse præstare dignetur, Cujus regnum et imperium sine fine permanet in sæcula sæculorum. Amen.

Benedictio Dei Patris et Filii et Spiritus Sancti et pax Domini sit semper vobiscum. Amen.

Post-communio.

Refecti vitalibus alimentis, quæsumus, Domine: ut quod tempore nostræ mortalitatis exequimur; immortalitatis Tuæ munere consequamur. Per.

NOVEMBRIS XVI.

Collectio.

Conscientias nostras, quæsumus, Omnipotens Deus, quotidie visitando purifica: ut, veniente Domino Filio Tuo, paratam Sibi in nobis inveniat mansionem. Qui Tecum.

Secreta.

Sacrificium Tibi, Domine, celebrandum placatus intende: quod et nos a vitiis nostræ conditionis emundet, et Tuo Nomini reddat acceptos. Per.

By Whom being delivered from all the defilements of sins, ye may await undismayed the Day of that tremendous trial. Amen.

Which may He Himself vouchsafe to grant, Whose kingdom and power endures without end for ever and ever. Amen.

The Blessing of GOD the FATHER, and the SON, and the HOLY GHOST, and the peace of the LORD be always with you. Amen.

The Post-communion.

Refreshed with life-giving food, we beseech, O LORD: that what in the time of our mortality we perform; by the gift of Thy immortality we may obtain. Through.

NOVEMBER XVI.

The Collect.

Almighty GOD, daily purify, we beseech Thee, our consciences by Thy visitation: that, at the coming of the LORD Thy SON, He may find in us a mansion prepared for Himself. Who with Thee.

The Secret.

Graciously regard, O LORD, the Sacrifice to be celebrated to Thee: that it may both cleanse us from the vices of our nature, and render us acceptable to Thy Name. Through.

Post-communio.

Gratia Tua, Domine, quæsumus, populum supplicem benignus illustra; et donorum Tuorum largitate prosequere: ut a malis omnibus, Te protegente, defensus, ad ineffabile Mysterium spiritaliter celebrandum et mente præparetur et corpore. Per.

NOVEMBRIS XVII.

Collectio.

Præcinge, quæsumus, Domine Deus noster, lumbos mentis nostræ divina Tua virtute potentium; ut veniente Domino nostro JESU Christo Filio Tuo, digni inveniamur æternæ vitæ convivio, et vota cœlestium dignitatum ab Ipso percipere mereamur. Qui.

Secreta.

Grata Tibi sint, Domine, munera; quibus mysteria celebrantur nostræ libertatis et vitæ. Per.

Post-communio.

Animæ nostræ, quæsumus, Omnipotens Deus, hoc potiantur desiderio; ut a Tuo Spiritu inflam-

The Post-communion.

With Thy grace, O LORD, we beseech Thee, graciously enlighten Thy suppliant people; and follow with the largess of Thy gifts: that from all ills, by Thy protection defended, they may be prepared for the ineffable Mystery which is to be spiritually celebrated, both in mind and in body. Through.

NOVEMBER XVII.

The Collect.

Gird, we beseech Thee, O LORD our GOD, the loins of our mind with the Divine virtue of Thy power, that at the coming of our LORD JESUS CHRIST Thy SON, we may be found worthy of the feast of eternal life, and may merit to receive from Himself the prize of heavenly dignities. Who with Thee.

The Secret.

May the gifts be pleasing unto Thee, O LORD, with which are celebrated the mysteries of our deliverance and life. Through.

The Post-communion.

May our souls, we beseech Thee, Almighty GOD, obtain this their desire: that they may be

mentur, ut sicut lampades divino munere satiati ante conspectum venientis Christi Filii Tui velut clara lumina fulgeamus. Per Eundem.

NOVEMBRIS XVIII.

Collectio.

Voci nostræ, quæsumus, Domine, aures Tuæ pietatis accommoda: et cordis nostri tenebras lumine Tuæ visitationis illustra. Qui.

SABBATO

ANTE DOMINICAM V. ANTE NATIVITATEM DOMINI.

Collectio.

Miserationum Tuarum, Domine, quæsumus, præveniamur auxilio: et in hujus solemnitate jejunii, omnium Tibi sit devotio grata fidelium. Per.

Secreta.

Ecclesiæ Tuæ, Domine, munera sanctifica, concede: ut per hæc veneranda mysteria Pane cœlesti refici mereamur. Per.

inflamed by Thy SPIRIT; that, like lamps, being filled with the Divine Gift, we may shine as bright lights in the presence of CHRIST Thy SON. Through the same.

NOVEMBER XVIII.

The Collect.

Lend, we beseech Thee, O LORD, the ears of Thy mercy to our voice: and enlighten the darkness of our heart by the light of Thy visitation. Who.

SABBATH

BEFORE THE FIFTH LORD'S DAY BEFORE CHRISTMAS.

The Collect.

Let us be prevented, O LORD, we beseech Thee, by the help of Thy mercies: and in the solemnity of this fast, may the devotion of all the faithful be pleasing unto Thee. Through.

The Secret.

Sanctify, O LORD, the gifts of Thy Church, and grant: that through these venerable mysteries we may merit to be refreshed with the heavenly Bread. Through.

Præfatio.

℣. Deus. Tu clementissime Deus veræ credulitatis in sensibus nostris incrementa multiplica, et imaginis ac similitudinis Tuæ formam in nobis [magis] magisque restaura: ut Te, Quem dudum venisse credimus pro remedio captivorum, in secundo Adventu Tuo Te cum majestate venturum sustinentes videre mereamur cum indulgentia peccatorum. Præsta Una et Indivisa Trinitas Deus, Quem cœlorum multiplex et ineffabilis numerus, Quem omnium Angelorum et Archangelorum millia, cum Senioribus et Virtutibus, cum Thronis et Dominationibus, laudare non cessant, dicentes.

Post-communio.

Prosint nobis, Domine, sumpta mysteria: pariterque nos et a peccatis exuant, et præsidiis Tuæ propitiationis attolant. Per.

DOMINICA V. ANTE NATIVITATEM DOMINI.

Collectio.

Excita, quæsumus, Domine, Tuorum fidelium voluntates: ut divini operis fructum propensius exequentes, pietatis Tuæ remedia majora percipiant. Per.

The Preface.

It is very meet, &c. GOD. Do Thou most mercifully, O GOD, multiply in our senses the increase of true belief, and more and more restore in us the form of Thy image and likeness: that Thee, Whom we believe to have lately come for the release of the captives, we, abiding Thy coming in Thy second Advent with majesty, may merit to behold with pardon of sins. Grant this, O GOD, One and Undivided Trinity, Whom the manifold and ineffable number of Heavens, Whom the thousands of all the Angels and Archangels, with the Ancients and Virtues, with the Thrones and Dominions, cease not to praise, saying.

The Post-communion.

May the mysteries we have received, O LORD, profit us: and both free us from sins, and raise us up, by the help of Thy propitiation. Through.

FIFTH LORD'S DAY BEFORE THE NATIVITY OF THE LORD.

The Collect.

Raise up, we beseech Thee, O LORD, the wills of Thy faithful: that they more earnestly seeking the fruit of the divine work, may receive greater remedies from Thy Goodness. Through.

Secreta.

Propitius esto, Domine, supplicationibus nostris: et populi Tui oblationibus, precibusque susceptis, omnium nostrum ad Te corda converte; ut a terrenis cupiditatibus liberati, ad cœlestia desideria transeamus. Per.

Præfatio.

℣. Per Christum Dominum nostrum. Cujus primi Adventus mysterium ita nos facias dignis laudibus et officiis celebrare, præsentemque vitam inculpabilem ducere, ut secundum valeamus interriti expectare. Per Quem majestatem, &c.

Benedictio Episcopalis.

Dominus Jesus Christus, Qui sacratissimo Adventu Suo subvenire dignatus est mundo: animas vestras corporaque sanctificet. Amen.

Det vobis Legis Suæ præcepta virtute Spiritus Sancti apprehendere, ut possitis Adventum Ejus interriti præstolari. Amen.

Sicque vos ab omni reatu immunes efficiat, ut quum advenerit, non in terrore discutiat, sed in gloria remunerandos assumat. Amen.

Quod Ipse præstare, &c.

The Secret.

Be propitious, O LORD, to our supplications: and receiving the oblations and prayers of Thy people, turn the hearts of all of us to Thee; that being delivered from earthly lusts, we may pass to celestial desires. Through.

The Preface.

It is very meet, &c. Through CHRIST our LORD; the mystery of Whose first Advent do Thou make us so to celebrate with worthy praises and offices, and to lead the present life blamelessly that we may attain to await His second undismayed. Through Whom, Thy majesty, &c.

The Episcopal Benediction.

The LORD JESUS CHRIST, Who by His most sacred Advent vouchsafed to help the world: sanctify your souls and bodies. Amen.

Give you so to learn the precepts of His law by the virtue of the HOLY GHOST, that ye may be able to abide His Advent undismayed. Amen.

And so render you free from all guilt, that when He shall come, He may not shake you with terror, but take you to Himself, to be rewarded in glory. Amen.

Which may He Himself vouchsafe to grant, &c.

Post-communio.

Concede nobis, quæsumus, Domine : ut per hæc Sacramenta, quæ sumpsimus, quidquid in nostra mente vitiosum est, Ipsorum medicationis dono curetur. Per.

FERIA SECUNDA.

Collectio.

Præveniat nos, quæsumus, Omnipotens Deus, Tua gratia semper et subsequatur : ut per Adventum Unigeniti Tui, quem summo cordis desiderio sustinemus, et præsentis vitæ subsidia et futuræ etiam consequamur. Per.

FERIA TERTIA.

Collectio.

Fac nos, quæsumus, Domine Deus noster, pervigiles atque solicitos Adventum expectare Christi Filii Tui Domini nostri : ut dum venerit pulsans, non dormientes peccatis, sed vigilantes et in suis inveniat laudibus exultantes. Per.

The Post-communion.

Grant unto us, we beseech Thee, O LORD: that through these sacraments which we have received, whatever in our minds is vicious, may by the gift of their healing virtue be cured. Through.

THE SECOND FERIA.

The Collect.

Let Thy grace, we beseech Thee, Almighty GOD, always prevent and follow us: that through the Advent of Thine Only-Begotten, Whom with the utmost desire of the heart we wait for, we may obtain aids both for the present life and also for the future. Through.

THE THIRD FERIA.

The Collect.

Make us, we beseech Thee, O LORD our GOD, to await with all vigilance and care the Advent of CHRIST Thy SON our LORD: that when He shall come and knock, He may find us not sleeping in sins, but watching and exulting in His praises. Through.

FERIA QUARTA.

Collectio.

Quæsumus, Omnipotens Deus, preces nostras respice: et Tuæ super nos viscera pietatis impende; ut qui ex nostra culpa affligimur, Salvatore nostro adveniente, respiremus. Per.

FERIA QUINTA.

Collectio.

Adjuva, Domine, fragilitatem plebis Tuæ: ut ad votivum magnæ festivitatis effectum, et corporaliter gubernata percurrat; et ad perpetuam gratiam devota mente perveniat. Per.

FERIA SEXTA.

Collectio.

Præsta, quæsumus, Omnipotens Deus: ut quia pro peccatis nostris meremur affligi; per Adventum Filii Tui a cunctis adversitatibus liberemur. Per.

THE FOURTH FERIA.

The Collect.

We beseech Thee, Almighty God, regard our prayers: and bestow upon us Thy bowels of mercy; that we who from our own fault are afflicted, may by the coming of our Saviour be relieved. Through.

THE FIFTH FERIA.

The Collect.

Help, O Lord, the frailty of Thy people: that to the longed for effect of the great feast, they may both run governed in body; and attain to perpetual grace with devoted mind. Through.

THE SIXTH FERIA.

The Collect.

Grant, we beseech Thee, Almighty God: that, since for our sins we deserve to be afflicted; by the Advent of Thy Son we may be delivered from all adversities. Through.

SABBATO.

Collectio.

Concede, quæsumus, Omnipotens Deus, hanc gratiam plebi Tuæ; Adventum Unigeniti Tui cum summa vigilantia expectare: ut sicut Ipse Auctor nostræ salutis docuit, velut fulgentes lampadas in Ejus occursum nostras animas præparemus. Per.

Præfatio.

℣. Æterne Deus. Et majestatem Tuam humiliter exposcere, ut ita nos Unigeniti Tui in præsenti sæculo illustret respectus, qualiter nos culpis omnibus emendatos inveniat secundus Ejus Adventus. Per Quem.

DOMINICA IV. ANTE NATIVITATEM DOMINI.

SEU, DOMINICA PRIMA ADVENTUS.

Collectio.

Excita, quæsumus, Domine, potentiam Tuam, et veni: ut ab imminentibus peccatorum nostrorum periculis, Te mereamur protegente eripi, Te liberante salvari. Qui vivis.

THE SABBATH.

The Collect.

Grant, we beseech Thee, Almighty GOD, this grace to Thy people; to await with the utmost vigilance the Advent of Thine Only-Begotten: that as Himself the Author of our Salvation has taught, we may prepare our souls like shining lamps to meet Him. Through.

The Preface.

It is very meet . . . . everlasting GOD. And humbly to beg of Thy Majesty, that the sight of Thine Only-Begotten in the present world may so enlighten us, that His second Advent may find us amended from all faults. Through Whom.

FOURTH LORD'S DAY BEFORE THE NATIVITY OF THE LORD.

OR THE FIRST SUNDAY IN ADVENT.

The Collect.

Exert, we beseech Thee, O LORD, Thy power, and come: that from the imminent perils of our sins, through Thy protection, we may merit to be rescued, through Thy deliverance to be saved. Who livest.

Secreta.

Hæc sacra nos, Domine, potenti virtute mundatos, ad suum faciant puriores venire principium. Per.

Præfatio.

℣. Æterne Deus. Cui proprium est veniam delictis impendere, quàm pœnaliter imminere. Qui fabricam Tui operis per Eundem rursus Lapidem es dignatus erigere; ne imago, quæ ad similitudinem Tui facta fuerat vivens, dissimilis haberetur ex morte. Munus venialis indulgentiæ præstitisti: ut unde mortem peccato contraxerat; inde vitam pietas repararet immensa. Hæc postquam prophetica sæpius vox prædixit; et Gabriel Angelus Mariæ jam præsentia nunciavit: mox puellæ credentis in utero, fidelis Verbi mansit aspirata conceptio: et illa Proles nascendi sub lege latuit; quæ cuncta Suo nasci nutu concessit. Tumebatur Virginis sinus; et fæcunditate suorum viscerum corpus mirabatur intactum. Grande mundo spondebatur auxilium, fœminæ partus sine viro mysterium; quando nullius maculæ nebula fuscata

The Secret.

Let these sacred mysteries, O LORD, make us, cleansed by their powerful virtue, come more pure to their Institutor. Through.

The Preface.

It is very meet, &c. Everlasting GOD. To Whom it belongs to bestow pardon on misdeeds rather than punishment. Who hast vouchsafed to erect again the fabric of Thy workmanship through the Same Stone; lest the image, which had been made living after Thine own likeness, should be held unlike by death. Thou hast granted the gift of pardoning mercy; that whence it had contracted death by sin, thence immense goodness might restore life. After the prophetic voice had ofttimes foretold this; and the Angel Gabriel had now in the presence of Mary announced it; immediately in the womb of the believing virgin the longed for conception of the faithful Word abode: and that Child was concealed being born under the law, Who has given birth to all things by His nod. The breast of the virgin enlarged, and in the fruitfulness of her womb her body remained miraculously inviolate. The mystery of a birth by a virgin without man

tenso nutriebat ventre præcordia, mox futura sui genitrix Genitoris. Per Quem omnes Angeli.

Benedictio Episcopalis.

Omnipotens Deus vos placido vultu respiciat, et in vos Suæ benedictionis donum infundat. Amen.

Et qui hos dies Incarnatione Unigeniti Sui fecit solemnes, a cunctis præsentis et futuræ vitæ adversitatibus vos reddat indemnes. Amen.

Ut qui de Adventu Redemptoris nostri secundum carnem devota mente lætamini, in secundo, quum in majestate venerit, præmiis æternæ vitæ ditemini. Amen.

Quod Ipse, &c.

Post-communio.

Suscipiamus, Domine, misericordiam Tuam in medio templi Tui: ut reparationis nostræ ventura solemnia congruis honoribus præcedamus. Per.

promised great aid to the world; when darkened by no cloud of sin she nourished Him in her fruitful womb, soon to be the mother of her Maker. Through Whom all the Angels.

The Episcopal Benediction.

Almighty God look upon you with a benign countenance, and pour upon you the gift of His benediction. Amen.

And may He Who has made these days solemn by the Incarnation of His Only-Begotten keep you unharmed from all adversities of the present and future life. Amen.

That ye who rejoice with devout mind in the Advent, according to the Flesh, of our Redeemer, may, in the second, when He shall come in majesty, be enriched with the rewards of eternal life. Amen.

Which may Himself, &c.

The Post-communion.

May we receive, O Lord, Thy mercy in the midst of Thy temple: that we may with due honours prepare for the approaching solemnity of our reparation. Through.

FERIA SECUNDA.

Collectio.

Exultemus, quæsumus, Domine Deus nc omnes recti corde in unitate fidei congregati veniente Salvatore nostro Filio Tuo, immac occurramus Illi in Ejus Sanctorum comi Per Eundem.

FERIA TERTIA.

Collectio.

Fac nos, Domine, quæsumus, mala nostra corde respuere: ut veniente Filio Tuo Doı nostro, bona Ejus capere valeamus. Per.

FERIA QUARTA.

Collectio.

Deus, qui conspicis quia in Tua pietate cor mus; concede propitius: ut de cœlesti séı protectione gaudeamus. Per.

THE SECOND FERIA.

The Collect.

Let us all exult, we beseech Thee, O LORD our GOD, who are upright in heart, and gathered together in the unity of the Faith: that when our SAVIOUR Thy SON comes, we may undefiled meet Him in the company of His Saints. Through the same.

THE THIRD FERIA.

The Collect.

Make us, O LORD, we beseech, to reject with our whole heart our own evil things: that when Thy SON our LORD comes, we may be able to receive His good things. Through.

THE FOURTH FERIA.

The Collect.

O GOD, Who seest that we trust in Thy goodness; mercifully grant: that in Thy celestial protection we may always rejoice. Through.

FERIA QUINTA.

Collectio.

Excita, Domine, potentiam Tuam, et veni: ut Tua propitiatione salvemur. Qui vivis.

FERIA SEXTA.

Collectio.

Deus, Qui nostram conspicis semper infirmitatem destitui; Adventus Tui nos visitatione custodi. Qui vivis.

SABBATO.

Collectio.

Festina, ne tardaveris, Domine Deus noster: et a diabolico furore nos potenter libera. Qui vivis.

Præfatio.

℣. Æterne Deus. Et immensam pietatem Tuam indefessis precibus exorare, ut Unigenitus Tuus semper maneat in cordibus nostris, qui nasci dignatus est de utero Virginis matris, faciatque

THE FIFTH FERIA.

The Collect.

Raise up, O LORD, Thy power, and come: that by Thy propitiation we may be saved. Who livest.

THE SIXTH FERIA.

The Collect.

O GOD, Who seest that our infirmity is always left destitute; keep us by the visitation of Thine Advent. Who.

THE SABBATH.

The Collect.

Hasten, tarry not, O LORD our GOD: and from diabolical fury mightily deliver us. Who livest.

The Preface.

It is very meet . . . . everlasting GOD. And to obtain of Thy immense goodness by unwearied prayers, that Thine Only-Begotten may always remain in our hearts, Who vouchsafed to be born of the womb of a Virgin mother, and that He

idoneos ad celebranda Natalis Sui festa, et ad percipienda gaudia sempiterna. Per Quem.

DOMINICA III. ANTE NATALE DOMINI,

SEU, DOMINICA II. ADVENTUS.

Collectio.

Excita, Domine, corda nostra ad præparandas Unigeniti Tui vias, ut per Ejus Adventum purificatis Tibi mentibus servire mereamur. Qui Tecum.

Secreta.

Placare, quæsumus, Domine, humilitatis nostræ precibus et hostiis, et ubi nulla suppetunt suffragia meritorum, Tuis nobis succurre præsidiis. Per.

Præfatio.

℣. Æterne Deus. Qui Tuo inenarrabili munere præstitisti, ut natura humana ad similitudinem Tui condita, dissimilis per peccatum et mortem effecta, nequaquam in æterna damnatione

may make us fit to celebrate the feasts of His Nativity, and to receive endless joys. Through Whom.

THE THIRD LORD'S DAY BEFORE THE NATIVITY OF THE LORD.

OR, THE SECOND LORD'S DAY IN ADVENT.

The Collect.

Raise up, O LORD, our hearts to prepare the ways of Thine Only-Begotten, that through His Advent we may merit to serve Thee with purified minds. Who with Thee.

The Secret.

Be propitious, we beseech Thee, O LORD, to the prayers and hosts of our humility, and where no suffrages of merits are ready to aid, do Thou succour us with Thy help. Through.

The Preface.

It is very meet . . . everlasting GOD. Who by Thine unspeakable gift didst grant, that human nature made after the similitude of Thine, rendered unlike through sin and death, should not

periret, sed unde peccatum mortem contraxer inde vitam Tua pietas immensa repararet, et an quæ virginis facinus nova et intemerata Vir Maria piaret, quæ ab Angelo salutata, a Spiri Sancto obumbrata, Illum gignere meruit, Q cuncta nasci Suo nutu concessit. Quæ mirabat et corporis integritatem et conceptus fœcundit tem, gaudebatque suum paritura Parentem, Jesu Christum, &c.

Benedictio Episcopalis.

Deus, Qui adventum Tuæ Majestatis per Ang lum Gabrielem, priusquam descenderes, nuntia jussisti. Amen.

Qui sine initio sempiternus es, terras illustra per Virginem, tartara lavare dignasti per Crucei Amen.

Præsta: ut hic populus Tuus in præcept obedienter ambulans, sicut est partus Virgir singularis; ita eos benedictionum Tuarum ve luminis imbrem infundas. Amen.

Post-communio.

Repleti cibo spiritualis alimoniæ, supplices T Domine, deprecamur: ut hujus participatio

perish by eternal damnation, but that whence sin had brought death, thence Thy immense goodness should restore life, and the new and undefiled Virgin Mary expiate the wickedness of the old virgin, she who by an Angel saluted, by the HOLY GHOST overshadowed, merited to bring forth Him, Who permits all things to be born by His nod—she who marvels both at the integrity of her body and the fruitfulness of her conception, and rejoiced in being about to bear Him Who was her Parent, JESUS CHRIST, &c.

The Episcopal Benediction.

GOD, Who before Thou descendedst didst command the Advent of Thy majesty to be announced by the Angel Gabriel. Amen.

Who art everlasting without beginning, Thou hast vouchsafed to enlighten the earth by the Virgin, to clear hell by the Cross. Amen.

Grant: that this Thy people walking obediently in Thy precepts, as it is the singular birth from a Virgin, so Thou mayest pour upon them the shower of the true light of Thy blessings. Amen.

The Post-communion.

Being filled with the food of spiritual nourishment, we suppliantly pray Thee, O LORD: that by

mysterii, doceas nos terrena despicere, et amare cœlestia, [atque omni nexu mortiferæ cupiditatis exutos, regno perpetuæ libertatis consortes efficias. Per.

FERIA SECUNDA.

Collectio.

Porrige nobis, Domine, dexteram Tuæ venerationis, et veni: et peccata nostra propitiatus absolve. Per.

FERIA TERTIA.

Collectio.

Festinantes, Omnipotens Deus, in occursum Filii Tui Domini nostri, nulla impediant opera actus terreni: sed cœlestis sapientiæ eruditio faciat nos Ejus esse consortes. Per.

FERIA QUARTA.

Collectio.

Adesto, Domine, supplicationibus nostris: et præsentis vota jejunii placita Tibi devotione exhibere concede. Per.

the participation of this mystery, Thou wouldst teach us to despise earthly, and to love heavenly things, [and having put off every link of deadly desire, wouldst make us partakers of the kingdom of perpetual liberty.] Through.

THE SECOND FERIA.

The Collect.

Stretch forth unto us, O LORD, the right hand of Thy adorableness, and come: and propitiously absolve our sins. Through.

THE THIRD FERIA.

The Collect.

Let no works of earthly actions, O Almighty GOD, hinder us hastening to meet Thy SON our LORD: but let the instruction of heavenly wisdom make us to be partakers with Him. Through.

THE FOURTH FERIA.

The Collect.

Be present, O LORD, to our supplications: and grant us to offer the vows of the present fast pleasing to Thee by our devotion. Through.

FERIA QUINTA.

Collectio.

Corpora mentesque nostras, Omnipotens Deus, dignanter emunda: ut Tua benedictione firmati, ab Unigenito Tuo Domino nostro, Quem expectamus, veniente, semper illuminemur et protegamur. Per.

FERIA SEXTA.

Collectio.

Converte nos Deus Salutaris noster: et ut nobis jejunium corporale proficiat; mentes nostras cœlestibus institue disciplinis. Per.

SABBATO.

Collectio.

Purifica, Domine Deus, Pater Omnipotens, pectorum arcana nostrorum, cunctasque propitius maculas ablue peccatorum: ac præsta, Domine, ut benedictione pietatis Tuæ a nostris criminibus mundati, metuendum terribilemque Adventum Domini nostri Jesu Christi expectemus interriti. Per.

THE FIFTH FERIA.

The Collect.

Our bodies and minds, O Almighty GOD, vouchsafe to cleanse: that strengthened by Thy benediction, by the coming of Thine Only-Begotten our LORD, for Whom we wait, we may always be enlightened and protected. Through.

THE SIXTH FERIA.

The Collect.

Convert us, O GOD, our SAVIOUR: and that the bodily fast may profit us, instruct our minds with celestial disciplines. Through.

THE SABBATH.

The Collect.

Purify, O LORD GOD, FATHER Almighty, the secrets of our breasts, and propitiously wash away all stains of sins: and grant, O LORD, that being cleansed by the blessing of Thy goodness from our crimes, we may await undismayed the dreadful and terrible Advent of our LORD JESUS CHRIST. Through.

Secreta.

Exaudi, Domine, preces populi Tui, ut jubeat suscipi Qui jussit offerri: sintque hæc munera acceptabilia in Ejus conspectu pro omnium animarum emendatione et corporum sanitate; pro martyrum laude et pro defunctorum requie. Per.

Præfatio.

℣. Per Christum Dominum nostrum. Quem Johannes, fidelis amicus, præcessit nascendo, præcessit in desertis eremi prædicando, præcessit baptizando, viam quoque præparans Judici ac Redemptori. Convocavit peccatores ad pœnitentiam; et populum Salvatori acquirens, baptizavit in Jordane peccata propria confitentes: non hominis innovandi plenam conferens gratiam, sed piissimi Salvatoris admonens expectare præsentiam: non remittens ipse peccata ad se venientibus, sed remissionem peccatorum ad futurum pollicens esse credentibus: ut descendentibus in aquam pœnitentiæ, ab Illo sperarent remedium indulgentiæ, Quem venturum audiebant plenum dono veritatis et gratiæ, Dominum nostrum Jesum. Quem laudant Angeli.

The Secret.

Hear, O LORD, the prayers of Thy people, that He may command this to be received Who commanded it to be offered: and that these gifts may be acceptable in His sight for the amendment of the souls and the health of the bodies of all; for the praise of the martyrs and for the rest of the departed. Through.

The Preface.

It is very meet, &c. . . . . Through CHRIST our LORD. Whom John, the faithful friend, preceded in birth, preceded in preaching in the deserts of the wilderness, preceded in baptizing, preparing also the way for the Judge and Redeemer; he called sinners to repentance, and acquiring a people for the SAVIOUR, baptized them in Jordan confessing their sins: not conferring the full grace of man's renewal, but admonishing to expect the presence of the most merciful SAVIOUR: not himself remitting sins to them that came to him, but promising that there would afterwards be remission of sins to them that believed: that descending into the water of penitence, they should hope for the remedy of pardon from Him, Who they heard was about to come full of the gift of truth and grace, our LORD JESUS. Whom the Angels praise.

DOMINICA II. ANTE NATALE DOMINI,

HODIE, DOMINICA III. ADVENTUS.

Collectio.

Aurem Tuam, quæsumus, Domine, precibus nostris accommoda: et mentis nostræ tenebras gratia Tuæ visitationis illustra. Qui vivis.

Secreta.

Devotionis nostræ Tibi, quæsumus, Domine, hostia jugiter immoletur; quæ et sacri peragat instituta mysterii, et salutare Tuum in nobis mirabiliter operetur. Per.

Præfatio.

℣. Per Christum Dominum nostrum. Cujus Incarnatione salus facta est mundi, et Passione redemptio procurata est hominis procreati. Ipse nos, quæsumus, ad æternum perducat præmium, Qui redemit de tenebris infernorum, justificetque in Adventu secundo, Qui nos redemit in primo; quatenus Illius nos a malis omnibus defendat sublimitas, Cujus nos ad vitam erexit humilitas. Per Quem.

THE SECOND LORD'S DAY BEFORE THE NATIVITY OF THE LORD,

OR THE THIRD LORD'S DAY IN ADVENT.

The Collect.

Thine ear, we beseech Thee, O LORD, lend to our prayers: and enlighten the darkness of our mind by the grace of Thy visitation. Who livest.

The Secret.

Let the host of our devotion, we beseech Thee, O LORD, be unceasingly immolated to Thee: which may both accomplish the institution of the holy mystery, and may wonderfully work in us Thy salvation. Through.

The Preface.

It is very meet, &c. . . . . CHRIST our LORD. By Whose Incarnation the salvation of the world was wrought, and by Whose Passion the redemption of His creature man was procured. May He, we beseech Thee, lead us to the eternal reward, Who redeemed us from the darkness of hell, and justify us in His second Advent, Who redeemed us in His first; that so His exaltation may defend us from all evils, Whose humility raised us up to life. Through Whom.

Post-communio.

Imploramus, Domine, clementiam Tuam hæc divina subsidia, a vitiis expiatos, ad ventura nos præparent. Per.

FERIA SECUNDA.

Collectio.

Da, quæsumus, Omnipotens Deus, cunc miliæ Tuæ hanc voluntatem in Christo Fili Domino nostro venienti in operibus justis occurrere; et Ejus dexteræ sociati, regnun reantur possidere cœleste. Per.

FERIA TERTIA.

Collectio.

Prope esto, Domine, omnibus expectantib in veritate, ut in Adventu Filii Tui Domini placitis Tibi actibus præsentemur. Per.

Any of the Episcopal Benedictions already given may be repeated on this and the next Lord's Day.

The Post-communion.

We implore, O LORD, Thy clemency: that these divine helps may prepare us, cleansed from vices, for the coming feast. Through.

THE SECOND FERIA.

The Collect.

Grant, we beseech Thee, Almighty GOD, to Thy whole family this will to be fit in just works to meet CHRIST Thy SON our LORD, at His coming; and being set at His right Hand, that they may merit to possess the heavenly kingdom. Through.

THE THIRD FERIA.

The Collect.

Be nigh, O LORD, unto all who wait for Thee in truth, that at the Advent of thy SON our LORD we may be presented with deeds well pleasing to Thee. Through.

FERIA QUARTA QUATUOR TEMPO

Collectio.

Præsta, quæsumus, Omnipotens Deus
demptionis nostræ ventura solemnitas, et p
nobis vitæ subsidia conferat, et æternæ bea
præmia largiatur. Per.

Collectio.

Festina, quæsumus, Domine, ne tarda
auxilium nobis supernæ virtutis impende
ventus Tui consolationibus subleventur,
Tua pietate confidunt. Qui.

Secreta.

Accepta Tibi sint, quæsumus, Domine
jejunia, quæ et expiando nos Tua grati
efficiant, et ad sempiterna promissa pe
Per.

Præfatio.

℣. Per Christum Dominum nostru
pro salute hominum nasciturum Gabriel
gelus nuntiavit, Virgo Maria Spiritus S
operatione concepit; ut quod angelica

THE FOURTH FERIA OF THE FOUR SEASONS.

The Collect.

Grant, we beseech Thee, Almighty God: that the coming solemnity of our redemption, may both confer upon us aids for the present life, and bestow the rewards of eternal bliss. Through.

The Collect.

Hasten, we beseech Thee, O Lord, do not tarry: and impart to us the help of supernal virtue; that they who trust in Thy mercy, may be relieved by the consolations of Thine Advent. Who.

The Secret.

May our fasts, we beseech Thee, O Lord, be acceptable unto Thee, which may both, by expiating, render us worthy of Thy grace and bring us to the everlasting promises. Through.

The Preface.

It is very meet . . . Through Christ our Lord, Whom when about to be born for the salvation of men Gabriel the Archangel announced, the Virgin Mary conceived by the co-operation of the Holy

sublimitas, virginea crederet puritas, ineffa perficeret Deitas. Illius itaque optamus, Te tulante, cernere Faciem sine confusione, C Incarnationis gaudemus solemnitate; quat purificati jejuniis, cunctis purgati a vitiis, Na Ejus interesse mereamur solemnibus festis. Quem.

Post-communio.

Salutaris Tui, Domine, munere satiati, supp deprecamur : ut cujus lætamur gustu, renove effectu. Per.

Super-populum.

Esto, Domine, plebi Tuæ Sanctificator et Cu et beatæ Mariæ munita præsidiis, et conversat Tibi placeat et secura deserviat. Per.

FERIA QUINTA.

Collectio.

Adesto, quæsumus, Omnipotens Deus : a in cunctis actionibus nostris et aspirando, præveni; et adjuvando, custodi. Per.

GHOST; that what angelic sublimity announced, virginal purity might believe, ineffable Divinity might accomplish. Therefore do we desire, by Thy help, to behold His Face without confusion, in the solemnity of Whose Incarnation we rejoice; so that purified by fasts, purged from all vices, we may merit to be present at the solemn feasts of His Nativity. Through Whom.

The Post-communion.

Satiated, O LORD, with the gift of Thy salvation, we suppliantly pray: that we may be renewed by the effect of that in the taste of which we rejoice. Through.

The Super-populum.

Be, O LORD, to Thy people their Sanctifier and Keeper: and fortified by the succours of blessed Mary, may they both please Thee in conversation and serve Thee in security. Through.

THE FIFTH FERIA.

The Collect.

Be present with us, we beseech Thee, O Almighty GOD: and in all our actions both by Thy inspiration prevent us, and by Thy help, guard us. Through.

FERIA SEXTA QUATUOR TEMPORUM ADVENTUS.

Collectio.

Excita, quæsumus, Domine, potentiam Tua et veni: ut hi, qui in Tua pietate confidunt, omni citius adversitate liberentur. Qui.

Secreta.

Muneribus nostris, quæsumus, Domine, pre busque susceptis, et cœlestibus nos munda my teriis, et clementer exaudi. Per.

Præfatio.

℣. Æterne Deus. Qui Sanctificator et Ins tutor es abstinentiæ, Cujus nullus finis, nullusq est numerus: effunde super nos, quæsumus, diebus jejuniorum nostrorum Spiritum grati salutaris, et ab omnibus nos perturbationibus s culi hujus Tua defensione conserva; ut qui Ur geniti Tui celebramus Adventum, continuum Ej sentiamus auxilium. Per Quem.

Post-communio.

Tui nos, Domine, sacramenti libatio sancta re

THE SIXTH FERIA OF THE FOUR SEASONS IN ADVENT.

The Collect.

Raise up, we beseech Thee, O LORD, Thy power, and come: that these who in Thy goodness put their trust, may be quickly delivered from all adversity. Who livest.

The Secret.

Having received our gifts and prayers, we beseech Thee, O LORD, both cleanse us by celestial mysteries, and mercifully hear us. Through.

The Preface.

It is very meet . . . . everlasting GOD. Who art the Sanctifier and Institutor of abstinence, Who art without end and without number: pour forth upon us, we beseech Thee, in the days of our fasts the Spirit of Thy saving grace, and from all the perturbations of this world preserve us by Thy defence; that we who celebrate the Advent of Thine Only-Begotten, may feel His continual aid. Through Whom.

The Post-communion.

May the holy libation of Thy Sacrament, O

tauret: et a vetustate purgatos, in mysterii salutaris faciat transire consortium. Per.

Super-populum.

Respice, Domine, quæsumus, propitius ad plebem Tuam; et quam divinis tribuis proficere sacramentis; ab omnibus absolve peccatis. Per.

SABBATO IN XII. LECTIONES.

Collectio.

Deus, Qui conspicis, quia ex nostra pravitate affligimur: concede propitius; ut ex Tua visitatione consolemur. Qui vivis.

Collectio.

Concede, quæsumus, Omnipotens Deus: ut qui sub peccati jugo, ex vetusta servitute deprimimur, expectata Unigeniti Filii Tui nova nativitate liberemur. Qui Tecum.

Collectio.

Indignos nos, quæsumus Domine, famulos Tuos, quos actionis propriæ culpa contristat,

LORD, restore us: and purged from old things make us pass to the fellowship of Thy salutary mystery. Through.

The Super-populum.

Look down, O LORD, we beseech Thee, propitiously on Thy people; and absolve from all sins those to whom Thou givest to profit by divine Sacraments. Through.

THE SABBATH IN XII. LESSONS.

The Collect.

O GOD, Who seest, that we through our own depravity are afflicted: grant propitiously; that through Thy visitation we may be consoled. Who livest.

The Collect.

Grant, we beseech Thee, Almighty GOD: that we who are weighed down under the yoke of sin through the ancient servitude, may be, by the expected new birth of Thine Only-Begotten SON, delivered. Who with Thee.

The Collect.

Gladden, we beseech Thee, O LORD, us, Thine unworthy servants, whom the guilt of our own

Unigeniti Filii Tui Adventu lætifica. Qui T
cum.

Collectio.

Præsta, quæsumus Omnipotens Deus: ut F
Tui ventura solemnitas, et præsentis nobis vi
remedia conferat, et præmia æterna conced
Per Eundem.

Collectio.

Preces populi Tui, quæsumus Domine, clemen
exaudi: ut qui juste pro peccatis nostris affligim
pietatis Tuæ visitatione consolemur. Qui vivis

Collectio post Benedicite.

Deus, Qui tribus pueris mitigasti flammas
nium: concede propitius, ut nos famulos Tu
non exurat flamma vitiorum. Per.

Secreta.

Super has hostias fidelium, Domine, quæsum
propitio vultu respice: et quia nostris meritis n
valemus, his potius muneribus Tuo occursui co
mendemur. Qui vivis et regnas.

deed saddens, by the Advent of Thine Only-Begotten SON. Who with Thee.

The Collect.

Grant, we beseech Thee, Almighty GOD: that the coming solemnity of Thy SON, may both confer upon us the remedies of the present life, and bestow eternal rewards. Through the Same.

The Collect.

The prayers of Thy people, we beseech Thee, O LORD, mercifully hear: that we, who are justly for our sins afflicted, may by the visitation of Thy goodness be consoled. Who livest.

The Collect after the Benedicite.

O GOD, Who to the three children didst mitigate the flames of the fires: grant propitiously, that the flame of vices may not consume us Thy servants. Through.

The Secret.

Upon these hosts of the faithful, O LORD, we beseech Thee, look down with a propitious countenance: and because we are unable by our own merits, may we be the better commended by these gifts to meeting with Thee. Who livest.

Præfatio.

℣. Æterne Deus. Qui non solum peccata dimittis, sed ipsos etiam justificas peccatores, et reis non tantum pœnas relaxas, sed dona largiris et præmia. Cujus nos pietatem supplices exoramus, ut qui jejuniis et votis solemnibus Nativitatem Unigeniti Tui prævenimus, Illius dono et præsentis vitæ perturbationibus careamus, et æterna munera capiamus. Per Quem.

Post-communio.

Quæsumus Domine Deus noster: ut sacrosancta mysteria, quæ pro reparationis nostræ munimine contulisti, et præsens nobis remedium esse facias, et futurum. Per.

Super-populum.

Veniat, Domine, quæsumus, populo Tuo supplicanti Tuæ benedictionis infusio, quæ diabolicas ab eodem repellat insidias; quæ fragilitatem mundet et protegat: quæ inopem sustentet et foveat. Per Dominum.

The Preface.

It is very meet . . . . everlasting GOD. Who dost not only remit sins, but dost also justify the sinners themselves, and dost not merely discharge the penalties to the guilty, but bestowest gifts and rewards. Of Whose goodness we suppliants beg, that we who by fastings and solemn vows prevent the Nativity of Thine Only-Begotten, may by His gift be free from the disorders of the present life, and receive eternal rewards. Through Whom.

The Post-communion.

We beseech Thee, O LORD our GOD: that the most Holy Mysteries, which Thou hast conferred for the safeguard of our restoration, may become to us both a present and a future remedy. Through.

The Super-populum.

May the outpouring of Thy benediction, O LORD, we beseech Thee, come down upon Thy suppliant people, which may drive away from them diabolical snares; which may cleanse and protect their frailty; which may nourish and cherish them in their needs. Through.

DOMINICA I. ANTE NATALE DOMINI,

HODIE, DOMINICA QUARTA ADVENTUS.

Collectio.

Excita, quæsumus Domine, potentiam Tuam, et veni, et magna nobis virtute succurre: ut per auxilium gratiæ Tuæ quod nostra peccata præpediunt, indulgentia Tuæ propitiationis acceleret. Qui vivis.

Secreta.

Sacrificiis præsentibus, quæsumus, Domine, placatus intende: quibus ad Filii Tui Nativitatem suscipiendam purificemur. Per.

Præfatio.

℣. Per Christum Dominum nostrum. Quem Joannes præcessit nascendo, et in desertis eremi prædicando, et in fluentis Jordanicis baptizando, et ad inferna descendendo. Cujus venerandæ Nativitatis proxime ventura solemnitas ita nos, quæsumus, Tibi placitos reddat, ut cum fructu bonorum operum ad regna cœlestia introducat. Ut parando in cordibus nostris viam Domino, fructusque dignos pœnitentiæ faciendo, per prædicationem Joannis, obtemperemus monitis nostri Salvatoris,

THE FIRST LORD'S DAY BEFORE THE LORD'S NATIVITY,

OR, THE FOURTH LORD'S DAY IN ADVENT.

The Collect.

Raise up, we beseech Thee, O LORD, Thy power, and come, and with great might succour us: that by the help of Thy grace what our sins hinder, the forgiveness of Thy propitiation may hasten. Who livest.

The Secret.

Favourably regard, we beseech Thee, O LORD, the Sacrifices offered: by which may we be purified to receive the Nativity of Thy SON. Through.

The Preface.

It is very meet . . . through CHRIST our LORD. Whom John preceded in birth, and in preaching in the deserts of the wilderness, and in baptizing in the river Jordan, and in descending into hell. Of Whose venerable Nativity may the near approaching solemnity so render us, we beseech Thee, pleasing unto Thee, that it may bring us with the fruit of good works into the heavenly realms. That by preparing in our hearts the way of the LORD, and doing fruits worthy of penitence,

sicque perveniamus per filium sterilis ad Filium Virginis, per Joannem hominem magnum ad Eundem Dominum nostrum Hominem Deum; Qui sicut venit ad nos redimendum occultus, ita justificet, quum ad judicandum venerit manifestus. Per Quem.

Post-Sanctus.

Vere Sanctus, vere benedictus, Domine Deus Pater Omnipotens, Salus credentium et omnium Redemptor in Christo.

Ante Orationem Dominicam.

Conscientiarum nostrarum errore suspecti, vel peccatorum recordatione confusi, Omnipotens Deus, indignos nos ad invocationem Tui Nominis judicamus; ut orationem, quam præcepisti, dicere audeamus: sed quia permittis, et dicimus:

Pater noster.

Post Orationem Dominicam.

Libera nos ab omni malo, Omnipotens æterne Deus: et quia Tibi soli est præstandi potestas; tribue: ut hoc solemne sacrificium sanctificet corda nostra, dum creditur; deleat peccata, dum sumitur. Per Dominum.

by the preaching of John, we may obey the admonitions of our SAVIOUR, and may thus come by the son of the barren one to the Son of the Virgin, through John the great man to the Same our LORD the GOD-Man; Who, as to redeem us He came hidden, may so justify us, when to judge He shall come manifestly. Through Whom.

The Post-Sanctus.

Truly holy, truly blessed art Thou, O LORD GOD, FATHER Almighty, the Salvation of the faithful, and the Redeemer of all men in CHRIST.

Before the Lord's Prayer.

Mistrustful through the error of our consciences or confused by the remembrance of sins, Almighty GOD, we judge ourselves unworthy to invoke Thy Name; that we should dare to say the prayer which Thou hast commanded: but because Thou dost permit, we also say:

Our FATHER.

After the Lord's Prayer.

Deliver us from all evil, Almighty everlasting GOD: and because to Thee alone belongs the power to give it, grant: that this solemn Sacrifice may sanctify our hearts, whilst it is believed in: may blot out sins, whilst it is taken. Through our LORD.

Post-communio.

Populum Tuum, quæsumus, Domine, donoru Tuorum largitate prosequere: ut a malis omnibu sacramentorum Tuorum virtute protectus, ad i effabile mysterium celebrandum et mente præp retur et corpore. Per.

FERIA SECUNDA.

Collectio.

Concede, quæsumus, Omnipotens Deus: magnæ festivitatis ventura solemnia prospero cel bremus effectu, pariterque reddamur et inten cœlestibus disciplinis et de nostris temporibus la tiores. Per.

FERIA TERTIA.

Collectio.

Mentes nostras, quæsumus, Domine, lumi Tuæ visitationis illustra, ut esse, Te largient mereamur et inter prospera humiles et inter a versa securi. Per.

The Post-communion.

Follow, we beseech Thee, O LORD, Thy people with the abundance of Thy gifts: that from all evils protected by the virtue of Thy Sacraments, they may be prepared both in mind and in body for the celebration of the ineffable mystery. Through.

THE SECOND FERIA.

The Collect.

Grant, we beseech Thee, Almighty GOD, that we may celebrate with prosperous effect the coming solemnities of the great Festival, and be alike rendered both intent on heavenly disciplines and gladder of our times. Through.

THE THIRD FERIA.

The Collect.

Our minds, we beseech Thee, O LORD, enlighten with the light of Thy visitation, that, by Thy gift, we may merit to be both humble amid things prosperous, and secure amid things adverse. Through.

FERIA QUARTA.

Collectio.

Subveniat nobis, Domine, misericordia Tua: et ab imminentibus peccatorum nostrorum periculis Te mereamur veniente salvari. Qui vivis.

Secreta.

Ecclesiæ Tuæ, Domine, munera placatus assume: quæ et misericors offerenda tribuisti, et in nostræ salutis potenter efficias transire mysterium. Per.

Præfatio.

℣. Referentes gratiarum de præteritis devotionem, promptius quæ ventura sunt, præstanda confidimus; nec est nobis seminum desperanda fæcunditas, cum pro supplicationibus nostris annua devotione, venerandus etiam Matris Virginis Fructus salutaris intervenit Christus Dominus noster. Quem laudant.

Post-communio.

Tuorum nos, Domine, largitate donorum, et temporalibus attolle præsidiis; et conversatione Tibi placeamus, et secura deserviamus. Per.

THE FOURTH FERIA.

The Collect.

Let Thy mercy, O LORD, succour us: and from the imminent perils of our sins let us merit at Thy coming to be saved. Who livest.

The Secret.

Thy Church's gifts, O LORD, propitiously receive: which Thou hast both mercifully granted her to offer, and causest mightily to pass into a mystery of our salvation. Through.

The Preface.

It is very meet . . . Returning the devotion of thanks for the past, we trust more readily in the things to be undertaken, which are future; and we ought not to despair of the fertility of the seeds, when for our prayers with annual devotion, the venerable, salutary Fruit also of the Virgin Mother intercedes—CHRIST our LORD. Whom.

The Post-communion.

By the abundance of Thy gifts, O LORD, both raise us up by temporal aids, and may we please Thee in conversation, and securely serve Thee. Through.

FERIA QUINTA.

Collectio.

Preces populi Tui, quæsumus, Domi exaudi: ut qui de Adventu Unigen secundum carnem lætantur, in sec venerit in majestate Sua, præmium percipiant. Per Eundem.

FERIA SEXTA.

Collectio.

Deus, Qui pro animarum expiatior sacri jejunii instituta mandasti; fragi adjumenta concede, et effectum cœles torum benignus inspira. Per.

IN VIGILIA NATIVITATIS I

Collectio.

Deus, Qui nos redemptionis nosti pectatione lætificas: præsta, ut Un

THE FIFTH FERIA.

The Collect.

The prayers of Thy people, we beseech Thee, O LORD, mercifully hear: that they who rejoice in the Advent of Thine Only-Begotten SON according to the flesh, in the second, when He shall come in His majesty, may receive the reward of eternal life. Through the Same.

THE SIXTH FERIA.

The Collect.

O GOD, Who, for the expiation of our souls hast commanded the institutions of holy fasting; grant succours to our frailty, and graciously inspire the effect of the heavenly commands. Through.

IN THE VIGIL OF THE NATIVITY OF THE LORD.

The Collect.

O GOD, Who dost gladden us by the annual expectation of our redemption: grant, that Thine

lium Tuum, Quem Redemptorum læti suscipimus, venientem quoque Judicem securi videamus, Dominum nostrum JESUM Christum Filium Tuum: Qui Tecum vivit.

Et dicitur hæc oratio tantum, nisi Vigilia venerit in Dominica.

Missa.

Sublimem ineffabilis clementiæ Rectorem annuis supplicationibus in hac vespertina prece, fratres dilectissimi, unitis animis deprecemur: ut nobis transacti temporis hactenus debita donet; superventuræ noctis solemnitatem Natalis Filii Sui prosperam præstet; assiduam futuri anni custodiam reddat: ad æternæ vitæ gaudia spiritali defensione nos perducat, orantibus. Per Dominum.

Secreta.

Da nobis, quæsumus, Omnipotens Deus: ut sicut adoranda Filii Tui natalitia pervenimus, sic Ejus munera capiamus sempiterna gaudentes. Qui Tecum.

Only-Begotten SON, Whom we gladly receive as a Redeemer, we may also without fear behold when He cometh as a Judge, our LORD JESUS CHRIST Thy SON: Who with Thee liveth.

And this Collect only is said, unless the Vigil shall happen on a Lord's Day.

The Missa.

The sublime Ruler of ineffable clemency with annual supplications at this vesper prayer, let us, dearly beloved brethren, entreat with united minds: that He would forgive us the debts of the season that is ended up to this time; that He would make the solemnity of the supervening night of the Nativity of His SON prosperous; that He would bestow upon us who pray a perpetual guard during the year to come; that by a spiritual defence He would bring us to the joys of eternal life. Through our LORD.

The Secret.

Grant unto us, we beseech Thee, Almighty GOD: that as we prevent the adorable Nativity of Thy SON, so we may joyfully receive His everlasting gifts. Who with Thee liveth.

Præfatio.

℣. Per Christum Dominum nostrum. Cujus hodie Faciem in confessione prævenimus, et voce supplici exoramus, ut superventuræ noctis officiis nos ita pervigiles reddat, ut sinceris mentibus Ejus percipere mereamur Natale venturum, in quo invisibilis ex substantia Tua visibilis per carnem apparuit in nostra; Tecumque unus, non tempore genitus, non natura inferior, ad nos venit ex tempore natus. Per Quem.

Post-sanctus.

Vere sanctus, vere benedictus Dominus noster Jesus Christus Filius Tuus, manens in cœlis, manifestatus in terris.

Ante Orationem Dominicam.

His precibus Te, Deus Pater Omnipotens, deprecamur; quibus nos Dominus noster Jesus Christus Filius Tuus orare præcepit, dicens:

Pater noster.

Post Orationem Dominicam.

Libera nos a malo, Omnipotens Deus: et custodi in bono. Evacua nos vitiis, et reple virtutibus; et bona nobis tam præsentia, quam æterna concede. Per Dominum.

The Preface.

It is very meet . . . . . through CHRIST our LORD. Before Whose Face we this day come in confession and pray with suppliant voice, that by the offices of the supervening night, He would so render us most watchful, that with sincere minds we may merit to receive His coming Nativity, in which, Invisible of Thy substance, He appeared Visible through the Flesh in ours; and One with Thee, not in time begotten, not in nature inferior, came to us born in time. Through Whom.

The Post-sanctus.

Truly holy, truly blessed is our LORD JESUS CHRIST Thy SON, remaining in the Heavens, manifested on earth.

Before the Lord's Prayer.

By those prayers we supplicate Thee, O GOD the FATHER Almighty, in which our LORD JESUS CHRIST Thy SON commanded us to pray, saying:

Our FATHER.

After the Lord's Prayer.

Deliver us from evil, Almighty GOD: and keep us in good. Empty us of vices, and fill us with virtues; and grant us good things as well present as eternal. Through our LORD.

Benedictio Episcopalis.

Omnipotens Deus, Qui incarnatione Unigeniti Sui, mundi tenebras effugavit, et Ejus gloriosa Nativitate hanc sacratissimam noctem irradiavit: effuget a vobis tenebras vitiorum, et irradiet corda vestra luce virtutum. Amen.

Quique Ejus sacratissimæ Nativitatis gaudium pastoribus ab Angelo voluit nuntiari: Ipse super vos gratissimum benedictionis Suæ imbrem infundat, atque Ipso Pastore vos ad æternorum gaudiorum pascua æterna perducat. Amen.

Et qui per Ejus incarnationem terrena cœlestibus sociavit, internæ pacis et bonæ voluntatis vos nectare repleat, et cœlestis militiæ consortes efficiat. Amen.

Quod Ipse præstare dignetur, Cujus.

Ante Post-communionem.

Cœlesti cibo potuque roborati, Omnipotenti Deo laudes et gratias, Fratres carissimi, referamus, poscentes: ut nos, quos dignos habuit participatione Corporis et Sanguinis Domini nostri Jesu Christi Unigeniti Sui; dignos etiam cœlesti remuneratione percenseat. Per Ipsum Dominum nostrum Jesum Christum Filium Suum.

The Episcopal Benediction.

Almighty God, Who by the incarnation of His Only-Begotten chased away the darkness of the world, and by His glorious Nativity cast beams upon this most holy night: chase away from you the darkness of vices, and irradiate your hearts with the light of virtues. Amen.

And may He Who willed that the joy of His most holy Nativity should be to the shepherds by an Angel announced: Himself pour upon you the most refreshing shower of His blessings, and being Himself the Shepherd, bring you to the eternal pastures of eternal joys. Amen.

And may He, Who by His incarnation associated earthly with heavenly things, replenish you with the nectar of inward peace and goodwill, and with the heavenly host make you partakers. Amen.

Which may Himself vouchsafe, &c.

The Post-communion Bidding Prayer.

Strengthened with celestial food and drink, let us, dearest brethren, give to Almighty God praise and thanks, begging: that us, whom He has accounted worthy of the participation of the Body and Blood of our Lord Jesus Christ His Only-Begotten; He may also reckon worthy of the heavenly reward. Through Himself our Lord Jesus Christ His Son.

Post-communio.

Da nobis, quæsumus, Domine, Unigeniti Filii Tui recensita Nativitate respirare: Cujus cœlesti mysterio pascimur, et potamur. Per Eundem Dominum.

IN NATIVITATE DOMINI.

Ad Primam Missam De Nocte.

Collectio.

Deus, Qui hanc sacratissimam noctem veri luminis fecisti illustratione clarescere: da, quæsumus; ut Cujus lucis mysteria in terra cognovimus, Ejus quoque gaudiis in cœlo perfruamur. Qu Tecum vivit.

Missa.

Sacrosanctum beatæ Nativitatis Diem, in q nascente Domino, Virginalis uteri arcana lax

The Post-communion.

Grant us, we beseech Thee, O LORD, to breathe again from the celebration of the Nativity of Thine Only-Begotten SON: of Whose heavenly mystery we eat and drink. Through the Same our LORD.

IN THE NATIVITY

OF THE LORD.

AT THE FIRST MASS OF THE NIGHT.

The Collect.

O GOD, Who hast made this most sacred night to shine with the illumination of the true light; grant, we beseech Thee, that we may also enjoy His happiness in heaven, the mysteries of Whose Light we have known upon earth. Who with Thee liveth and reigneth.

The Missa.

The most holy day of the blessed Nativity, in which by the birth of the LORD the secrets of the

sunt, incorruptorumque genitalium pondus, sæculi levamen effusum est; sicut exoptavimus votis, ita veneremur et gaudiis. Hic namque ortus, die splendidior, luce coruscantior est. In hoc Omnipotentem Deum, Qui terrenam fragilemque materiam causa nostræ redemptionis assumpsit, fratres dilectissimi, supplices deprecemur: uti nos, quos ortu corporis visitavit; societate conversationis edocuit; præcepto prædicationis instituit; degustatione mortis redemit; participatione mortis amplexus est; Divini Spiritus infusione ditavit; sub perpetua devotione custodiat: et in his beati famulatus studiis permanere concedat. Qui cum Patre et Spiritu Sancto vivit et regnat Deus in sæcula sæculorum.

Secreta.

Accepta Tibi sit, Domine, quæsumus, hodiernæ festivitatis oblatio: ut Tua gratia largiente, per hæc sacrosancta commercia, in Illius inveniamur forma, in quo Tecum est nostra substantia. Qui Tecum.

Virginal womb were disinclosed, and the Weight of her incorrupt body, the Lightener of the world's burden, was brought forth; as we have earnestly desired it with vows, so with joys also may we venerate. For He is risen more splendid than the day, more shining than the light. On this day, dearly beloved brethren, let us as suppliants entreat the Almighty GOD, Who for the sake of our redemption assumed earthy and frail matter: that us, whom by the birth of His Body He has visited; by the fellowship of His conversation He has instructed; by the precept of His preaching He has trained; by the tasting of death He has redeemed; by the participation of death He has embraced; by the infusion of the Divine SPIRIT He has enriched; He would keep in perpetual devotion, and grant us to remain in these employments of blessed service. Who with the FATHER and the HOLY GHOST liveth and reigneth GOD, world without end.

The Secret.

May the oblation, O LORD, we beseech Thee, of this day's feast be acceptable unto Thee: that by Thy grace granting it, through this most sacred intercourse, we may in His form be found, in Whom our substance is with Thee. Who with Thee liveth.

Præfatio.

℣. Per Christum Dominum nostrum. Cujus divinæ Nativitatis potentiam ingenita virtutis Tuæ genuit magnitudo. Quem semper Filium, et ante tempora æterna genitum, quia Tibi plene atque perfecte æterni Patris nomen non defuit, prædicamus, et honore, majestate atque virtute æqualem Tibi cum Sancto Spiritu confitemur, et in trino vocabulo unicam credimus majestatem. Et ideo..

Post-sanctus.

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis: quia appropinquavit Redemptio nostra: venit antiqua Expectatio gentium: adest promissa Resurrectio mortuorum: jamque præfulget æterna Expectatio beatorum. Per Christum Dominum nostrum.

Infra actionem.

Communicantes, et noctem sacratissimam celebrantes, qua beatæ Mariæ intemerata virginitas huic mundo edidit Salvatorem; sed et memoriam venerantes, in primis ejusdem gloriosæ semper

The Preface.

It is very meet . . . through CHRIST our LORD. The power of Whose Divine Nativity the Unbegotten greatness of Thy might begat. Whom always the SON and before all times begotten, because fully and perfectly the Name of eternal FATHER was never wanting to Thee, we proclaim; and in honour, majesty and power we confess to be equal to Thee with the HOLY GHOST, and in threefold Name we believe one majesty. And therefore with Angels.

The Post-sanctus.

Glory be to GOD on high, and on earth peace to men of goodwill: because our Redemption has drawn nigh; the old Expectation of the Gentiles has come; the promised Resurrection of the dead is here: and already the eternal Expectation of the Blessed shines with exceeding brightness. Through CHRIST our LORD.

Within the Action,

or most solemn part of the Sacrifice.

Communicating, and celebrating the most holy night, on which the unviolated virginity of blessed Mary gave to this world a SAVIOUR; as also vene-

virginis Mariæ, genetricis ejusdem Dei et Domini nostri JESU Christi: sed et beatorum Apostolorum, &c.

Et dicitur per octavam totam. Sed post hanc Missam dicitur diem sacratissimum celebrantes, quo.

Post Mysterium.

Credimus, Domine, Adventum Tuum, recolimus Passionem Tuam. Corpus Tuum in peccatorum nostrorum remissione confractum; Sanguis sanctus Tuus in pretium nostræ redemptionis effusus est. Qui cum Patre et Spiritu Sancto vivis et regnas in sæcula.

Ante Dominicam Orationem.

Non nostro præsumentes, Pater Sancte, sed Domini nostri JESU Christi Filii Tui obedientes imperio, audemus dicere:

Pater noster.

Post Orationem Dominicam.

Libera nos, Omnipotens Deus, ab omni malo, ab omni periculo: et custodi nos in omni opere bono, perfecta veritas et vera libertas, Deus. Qui regnas in sæcula sæculorum.

rating the memory in the first place of the same glorious ever-Virgin Mary, the mother of the same our GOD and LORD JESUS CHRIST; as also of the blessed Apostles, &c.

So it is said to the Octave of the Nativity inclusive; but night *is only said at the midnight Mass; at all Masses afterwards,* day *is said.*

After the Mystery.

We believe, O LORD, Thine Advent, we recall to mind Thy passion. Thy Body is broken for the remission of our sins; Thy holy Blood is shed as the price of our redemption. Who with the FATHER and the HOLY GHOST livest and reignest world without end.

Before the Lord's Prayer.

Not presuming in ourselves, Holy FATHER, but obeying the command of our LORD JESUS CHRIST Thy SON, we dare to say:

Our FATHER.

After the Lord's Prayer.

Deliver us, Almighty GOD, from all evil, from all danger: and keep us in every good work, perfect truth and true liberty, O GOD; Who reignest for ever and ever.

Benedictio Episcopalis.

Benedicat vos Omnipotens Deus, vestramque ad superna excitet intentionem, Qui hanc sacratissimam Nativitatem Filii Sui fecit esse solemnem. Amen.

Et Qui Eum, Qui Panis est Angelorum in præsepi Ecclesiæ cibum fecit esse fidelium animalium, Ipse vos et in præsenti sæculo degustare faciat æternorum dulcedinem gaudiorum, et in futuro perducat ad satietatem æternorum præmiorum. Amen.

Quique Ejus infantiam vilibus voluit indui pannis, Ipse vos cœlestium vestimentorum induat ornamentis. Amen.

Quod Ipse præstare.

Ante Post-communionem.

Cibo cœlesti saginati, et poculo æterni Calicis recreati, Fratres carissimi, Domino Deo nostro laudes et gratias indesinenter agamus, petentes: ut qui sacrosanctum Corpus Domini nostri Jesu Christi spiritualiter sumpsimus, exuti a carnalibus vitiis, spiritales effici mereamur. Per Dominum nostrum Jesum Filium Suum.

The Episcopal Benediction.

May Almighty God bless you, and raise up your intention to things above, Who has made solemn this most holy Nativity of His Son. Amen.

And may He Who made Him, Who is the Bread of Angels, to be the food of the Faithful in the manger of the Church, Himself both make you to taste in the present world the sweetness of eternal joys, and in the world to come bring you to the satisfying fulness of eternal rewards. Amen.

And He Who willed that His infancy should be clothed in vile swaddling bands, Himself clothe you with the ornaments of heavenly vestments. Amen.

Which may Himself vouchsafe.

The Post-communion Bidding Prayer.

With celestial food nourished, and with the cup of the eternal Chalice refreshed, dearly beloved brethren, let us without ceasing give praises and thanks to the Lord our God, begging: that we who have spiritually received the most Holy Body of our Lord Jesus Christ, being freed from carnal vices may merit to become spiritual. Through our Lord Jesus His Son.

Post-communio.

Læti, Domine, frequentamus salutis humanæ principia: quia trina celebratio beatæ competit mysterio Trinitatis. Per Dominum.

Ad Secundam Missam in Aurora.

Collectio.

Da nobis, quæsumus, Omnipotens Deus: ut qui nova incarnati Verbi Tui luce perfundimur: hoc in nostro resplendeat opere, quod per fidem fulget in mente. Per Eundem Dominum.

Missa.

Nativitatis Dominicæ splendidum diem, in quo salutis nostræ Institutor et Redemptor mortis legem calcavit, humani generis membra suscepit, debita, fratres dilectissimi, solemnitate veneremur, rogantes, ut Qui ad redemptionem nostrorum criminum natus est, Ipse sit Custos perpetuus ad salutem.

The Post-communion.

With joy, O LORD, we celebrate the first beginnings of man's salvation: for a threefold celebration agrees with the mystery of the Blessed TRINITY. Through.

AT THE SECOND MASS AT DAYBREAK.

The Collect.

Grant to us, we beseech Thee, Almighty GOD: that in us who are filled with the new Light of Thine incarnate Word: that may shine forth in our works, which through faith beams in the mind. Through the Same our LORD.

The Missa.

The splendid day of the LORD'S Nativity, on which the Author of our salvation and Redeemer trampled under foot the law of death,—took the members of the human race, let us venerate, dearly beloved brethren, with due solemnity, begging, that He, Who for the redemption of our sins was born, would be Himself our perpetual Keeper to salvation.

Secreta.

Munera nostra, quæsumus, Domine, nativitatis hodiernæ mysteriis apta proveniant, et pacem nobis semper infundant: ut sicut Homo genitus Idem refulsit et Deus, sic nobis hæc terrena substantia conferat quod divinum est. Per Eundem Dominum.

Præfatio.

℣. Æterne Deus. Quia nostri Salvatoris hodie lux vera processit, quæ clara nobis omnia et intellectu manifestavit et visu. Et ideo cum Angelis.

Benedictio Episcopalis.

Respice, Omnipotens Deus, de cœlo plebem Tuam, pro cujus redemptione dignatus es nasci de Virgine. Amen.

Ut pietate sedula in Te sit salus hominum, propter quos Homo factus es, Creator astrorum. Amen.

Sit hæc plebs Tuis præceptis obediendo, Tibi amabilis, sicut est partus Virginis singularis. Amen.

Ut quum Tui Adventus effulserit, invenias in

The Secret.

May our gifts, we beseech Thee, O LORD, be agreeable to the mysteries of this day's nativity, and always infuse peace into us: that as He Who was born as Man, the Same shone also as GOD, so this earthly substance may confer upon us what is divine. Through the Same our LORD.

The Preface.

It is very meet . . . . everlasting GOD. Because the true light of our SAVIOUR this day came forth, which manifested all things clearly to us both to understanding and to sight. And therefore.

The Episcopal Benediction.

Look down, Almighty GOD, from Heaven upon Thy people, for whose redemption Thou didst vouchsafe to be born of a Virgin. Amen.

That with careful goodness the salvation of men may be in Thee, for whom Thou didst become Man, Thou Creator of the Stars. Amen.

May this people by obeying Thy commandments be beloved by Thee, as it is the wondrous birth from a Virgin. Amen.

That when Thine Advent shines forth, Thou

illis, quæ recondas in horreo, pro quibus dignatus es venire de cœlo. Amen.

Ipse vero benedicat de cœlis, Qui causa nostræ salutis dignatus est venire in terris. Amen.

Quod Ipse præstare, &c.

Post-communio.

Hujus nos, Domine, Sacramenti semper novitas natalis instauret: Cujus nativitas singularis humanum repulit vetustatem. Per Eundem.

Super-populum.

Populum Tuum, Domine, quæsumus, tueantur, sanctificent et gubernent, æternumque perficiant tam devotionibus acta solemnibus, quam natalitiis agenda divinis Jesu Christi Domini nostri.

Ad Tertiam Missam in Die Nativitatis Domini.

Collectio.

Concede, quæsumus, Omnipotens Deus: ut nos Unigeniti Tui nova per carnem nativitas liberet, quos sub peccati jugo vetusta servitus tenet. Per Eundem.

mayest find in them what Thou mayest lay up in Thy garner, for whom Thou didst vouchsafe to come from heaven. Amen.

And may Himself bless from Heaven, Who for the sake of our salvation vouchsafed to come upon earth. Amen.

Which may Himself vouchsafe, &c.

The Post-communion.

May the new birth of this sacrament always restore us, O LORD; Whose wondrous nativity destroyed the old man. Through the same.

The Super-populum.

Let acts in solemn devotions and what are to be done in the divine Birth-day of JESUS CHRIST our LORD, defend, sanctify and govern, O LORD, we beseech Thee, Thy people and perfect them for ever.

AT THE THIRD MASS ON THE DAY OF THE LORD'S NATIVITY.

The Collect.

Grant, we beseech Thee, Almighty GOD: that the New Birth in the Flesh of Thine Only-Begotten may deliver us, whom the old bondage holds under the yoke of sin. Through the Same.

Secreta.

Oblata, Domine, munera, nova Unigeniti Tui nativitate sanctifica: nosque a peccatorum nostrorum maculis emunda. Per Eundem.

Præfatio.

℣. Æterne Deus. Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux Tuæ claritatis infulsit: ut dum visibiliter Deum cognoscimus, per Hunc in invisibilium amorem rapiamur. Et ideo.

Benedictio Episcopalis.

Deus, Qui Adventum Tuæ majestatis per Angelum Gabrielem priusquam descenderes nuntiari jussisti. Qui dignanter intra humana viscera ingressus, et alvo Virginis hodie Te mundus clarificatus . . . . . Amen.

Tu, Domine, benedic hanc familiam Tuam; quam hodierna solemnitas in Adventu Tua fecit gaudere. Amen.

Da pacem populo Tuo, quem pretiosa nativitate vivificas; et passionis tolerantia a morte perpetua redemisti. Amen.

Tribue eis de thesauro Tuo indeficientes divitias

The Secret.

Sanctify, O LORD, by the new Nativity of Thine Only-Begotten, the gifts offered: and cleanse us from the stains of our sins. Through the Same.

The Preface.

It is very meet . . . . everlasting GOD. Because through the mystery of the incarnate Word, the new light of Thy brightness has shone upon the eyes of our mind: that while we visibly know GOD, through Him we may be carried away by the love of things invisible. And therefore.

The Episcopal Benediction.

O GOD, Who before Thou descendedst didst command the Advent of Thy Majesty to be announced by the Angel Gabriel. Who having vouchsafed to enter a human womb came forth this day the Light of the world from the Virgin's womb. Amen.

Do Thou, O LORD, bless this Thy family: which this day's solemnity of Thine Advent has made to rejoice. Amen.

Give peace to Thy people whom by Thy precious Nativity Thou dost quicken: and by undergoing Thy passion hast redeemed from endless death. Amen.

Bestow upon them out of Thy treasury the in-

bonitatis: reple eos scientia ut impollutis actibus, et puro corde sequantur Te Ducem justitiæ; Quem suum cognoscunt Factorem. Amen.

Et sicut in diebus illis advenientem Te in mundo perfidia Herodis expavit; et periit rex impius a facie Regis magni: ita nunc præsenti tempore celebrata solemnitas peccatorum nostrorum vincla dissolvat. Amen.

Ut cum iterum ad judicandum veneris, nullus ex nobis ante tribunal Tuum reus appareat: sed discussa de pectoribus nostris caligine tenebrarum, placeamus conspectui Tuo, et perveniamus ad illam terram, quam Sancti Tui in requiem possidebunt æternam. Amen.

Post-communio.

Præsta, quæsumus, Omnipotens Deus: ut natus hodie Salvator mundi, sicut divinæ nobis generationis est Auctor; ita et immortalitatis sit Ipse Largitor. Qui Tecum vivit.

Super-populum.

Præsta, quæsumus, Deus noster: ut familia Tua, quæ Filii Tui Domini nostri Jesu Christi est Nativitate salvata, Ejus etiam sit perpetua redemptione secura. Per Dominum.

exhaustible riches of goodness: fill them with knowledge that with unpolluted deeds and a pure heart they may follow Thee the Leader of Justice; Whom they acknowledge as their Maker. Amen.

And as in those days the perfidy of Herod feared Thy coming into the world; and the impious king perished before the Face of the great King; so now at this present time may the solemnity which we celebrate dissolve the chains of our sins. Amen.

That when Thou shalt come again to judgment, none of us may appear before Thy Tribunal guilty: but driving away from our breasts the blackness of darkness, may be pleasing in Thy sight, and attain to that land which Thy Saints shall possess in eternal rest. Amen.

The Post-communion.

Grant, we beseech Thee, Almighty God: that as the Saviour of the world, born to-day, is the Author to us of divine generation; so also He may Himself be the Giver of immortality. Who.

The Super-populum.

Grant, we beseech Thee, our God: that Thy Family, which by the Nativity of Thy Son our Lord Jesus Christ is saved, may also by His perpetual redemption be secure. Through.

IN FESTO S. STEPHANI PROTOMARTYRIS.

Collectio.

Da nobis, quæsumus, Domine, imitari quod colimus, ut discamus et inimicos diligere: quia ejus natalitia celebramus, qui novit etiam pro persecutoribus exorare Dominum nostrum JESUM Christum Filium Tuum. Qui Tecum.

Et fit commemoratio de Nativitate.

Collectio.

Omnipotens sempiterne Deus, Qui hunc diem per incarnationem Verbi Tui, et per partum Beatæ Virginis Mariæ consecrasti; Da populis Tuis in hac celebritate lætitiæ: ut et qui Tua gratia sunt redempti, Tua adoptione sint filii. Per Dominum.

Missa.

Venerabilem atque sublimem beatissimi Protomartyris Stephani passionem hodie celebrantes, Deum Martyrum, Fratres carissimi, deprecemur: ut sicut illi contemplatione meritorum suorum,

IN THE FEAST OF S. STEPHEN THE PROTO-MARTYR.

The Collect.

Grant unto us, we beseech Thee, O LORD, to imitate what we revere, that we may learn to love even our enemies: since we celebrate his nativity, who knew to pray also for his persecutors to our LORD JESUS CHRIST Thy SON. Who with Thee.

Then is made a commemoration of the Nativity.

The Collect.

Almighty everlasting GOD, Who hast consecrated this day by the incarnation of Thy Word and by the childbirth of the blessed Virgin Mary: Grant to Thy people in this celebration of joy, that they also, who have been by Thy grace redeemed, may by Thy adoption be sons. Through.

The Missa.

The venerable and sublime passion of the most blessed Protomartyr Stephen celebrating to-day, let us, dearly beloved brethren, pray the GOD of Martyrs: that as He vouchsafed to give him a

coronam dare dignatus est; nobis quoque plenissimam misericordiam, ipsius precibus flexus, in omnibus largiatur. Per Dominum nostrum JESUM Christum Filium Suum.

Secreta.

Suscipe, Domine, munera, pro Sancti commemoratione Martyris Tui Stephani: ut sicut illum passio fecit gloriosum, ita nos devotio reddat innocuos. Per Dominum.

DE NATIVITATE

Secreta.

Oblatio Tibi sit, Domine, hodiernæ festivitatis accepta; qua et nostræ reconciliationis processit perfecta placatio, et divini cultus nobis est indita plenitudo, et via veritatis et vita regni cœlestis apparuit. Per.

Præfatio.

℣. Æterne Deus. Tibi enim festa solemnitas agitur, Tibi dies sacrata celebratur, quam beati Stephani Martyris Tui sanguis, in veritatis Tuæ testificatione profusus, magnifico Nominis Tui honore signavit. Hic est enim illius Nominis primus testis, quod est super omne nomen. Qui

crown on account of his merits; to us also He may, moved by his prayers, impart the fullest mercy in all things. Through our LORD JESUS CHRIST His SON.

The Secret.

Receive, O LORD, the gifts, for the commemoration of Thy Martyr, S. Stephen; that as passion made him glorious, so devotion may render us innocent. Through our LORD.

OF THE NATIVITY

The Secret.

May the Oblation, O LORD, of this day's festival be acceptable unto Thee; from which both the perfect atonement of our reconciliation proceeded, and the fulness of the Divine worship is placed, and the way of truth and the life of the heavenly kingdom hath appeared. Through.

The Preface.

It is very meet . . . . everlasting GOD. For to Thee the feast is solemnised, to Thee the Holy day is celebrated, which the blood of Blessed Stephen Thy Martyr, shed for the testimony of Thy truth, has marked to the great honour of Thy Name. For this is the first witness of that Name

post passionem Domini nostri JESU Christi, victoriæ palmam primus invasit. Digne igitur talem sub Tui Nominis confessione laudamus, Omnipotens Deus, quem ad tantam gloriam vocare dignatus es. Per Christum Dominum nostrum.

Post-sanctus.

Vere Sanctus, vere Benedictus Dominus noster JESUS Christus Unigenitus Tuus: Qui martyrem Suum Stephanum cœlestis aulæ collegio muneravit: Qui corporis nostri infirmitatem suscepit; priusquam pium Sanguinem pro humana salute funderet; mysterium sacræ solemnitatis instituit.

Post-mysterium.

Hoc ergo facimus, Domine: hæc præcepta servamus: hæc sacri corporis Passionem sacris solemnibus prædicamus. Quæsumus, Omnipotens Deus: ut sicut veritatem nunc Sacramenti cœlestis exequimur; ipsi veritati Dominici Corporis ac Sanguinis hæreamus. Per Dominum nostrum JESUM Christum Filium Tuum.

which is above every name; Who first, after the passion of our LORD JESUS CHRIST, laid hold of the palm of victory. Worthily therefore do we praise such an one under the confession of Thy Name; O Almighty GOD, Whom Thou hast vouchsafed to call to such glory. Through CHRIST our LORD.

The Post-sanctus.

Truly Holy, Truly Blessed is our LORD JESUS CHRIST Thine Only-Begotten: Who has rewarded His Martyr Stephen by the fellowship of the heavenly palace. Who took upon Him the infirmity of our body; before He shed His pious Blood for the salvation of mankind, instituted the mystery of this sacred solemnity.

After the Mystery.

This therefore we do, O LORD: these precepts we keep: these things we preach in holy solemnities the Passion of the Sacred Body. We beseech Thee, Almighty GOD: that as we now execute the verity of the Heavenly Sacrament, we may cleave to the truth itself of the LORD'S Body and Blood. Through our LORD JESUS CHRIST Thy SON.

Ante Orationem Dominicam.

Gloriosi Levitæ exemplis et beatissimi Martyris Stephani magisteriis instituti, æterno Regi et Patri Deo precem, Fratres carissimi, cum omni humilitate fundamus: ut dato nobis fidei calore vel munere, ad martyrii nos desiderium amoris Sui igne succendat: ejusque imitatores efficiat, qui non solum pro Sui gloria, verum etiam pro exemplis eruditionis nostræ passionem sustinuit. Et cui conferre dignatus est in passione virtutem: intercedendi pro nobis tribuat facultatem. Et orationem, quam præcipere dignatus est, dicere sine cunctatione permittat.

Pater noster.

Post Orationem Dominicam.

Libera nos a malo, Omnipotens Deus: et tribue nobis supplicibus Tuis tam promptum pro Christo Tuo ad patiendum animum; ut probemur, non nos martyrio, sed nobis defuisse martyrium. Per.

Benedictio Episcopalis.

Deus, Qui beatum Stephanum protomartyrem coronavit et confessione Fidei et agone martyrii,

Before the Lord's Prayer.

Being instructed by the examples of the glorious Levite and by the rule of the most blessed Martyr Stephen, let us pour out a prayer, most dear brethren, to GOD the eternal KING and FATHER, with all humility: that by giving us the warmth or gift of faith, He may inflame us by the fire of His love to the desire of martyrdom; and may make us imitators of him, who bore his passion not only for His glory, but also for an example for our instruction. And that to whom He vouchsafed to bestow strength in his passion, to him He may grant the power to intercede for us. And that He may permit us without hesitation to say the prayer which He vouchsafed to enjoin.

Our FATHER.

After the Lord's Prayer.

Deliver us from evil, Almighty GOD: and grant to us Thy suppliants a mind so ready to suffer for Thy CHRIST; that we may be proved, that we have not failed in martyrdom, but that martyrdom has failed to us. Through.

The Episcopal Benediction.

May GOD, Who has crowned Blessed Stephen the Protomartyr both by the confession of the

mentes vestras circumdet, et in præsenti sæculo corona justitiæ, et in futuro perducat vos ad coronam gloriæ. Amen.

Illius obtentu tribuat vobis Dei et proximi caritate semper exuberare, qui hanc studuit etiam inter lapidantium impetus obtinere. Amen.

Quo ejus et exemplo roborati et intercessione muniti, ab Eo, Quem ille a dextris Dei vidit stantem, mereamini benedici. Amen.

Quod Ipse præstare dignetur, &c.

Post-communio.

Gratias agimus, Domine, multiplicatis circa nos miserationibus Tuis: Qui et Filii Tui Nativitate nos salvas, et beati Martyris Stephani deprecatione sustentas. Per.

DE NATIVITATE

Post-communio.

Concede nobis, Domine quæsumus, ut sancta Tua Tibi placito corde sumamus; et quidquid in

faith and the agony of martyrdom, encircle your minds also with the crown of justice in the present world, and in the future bring you to a crown of glory. Amen.

May He grant you always to abound in love to GOD and your neighbour by his procurement, who laboured to obtain this even amid the violence of them that stoned him. Amen.

By which example strengthened, and by his intercession fortified, may ye merit to be blessed by Him, Whom he saw standing at the right Hand of GOD. Amen.

Which may Himself vouchsafe, &c.

The Post-communion.

We give thanks to Thee, O LORD, for Thy mercies are multiplied around us: Who both savest us by the Nativity of Thy SON, and dost help us by the prayer of the blessed Martyr Stephen. Through our LORD.

OF THE NATIVITY

The Post-communion.

Grant unto us, O LORD, we beseech Thee, that we may receive Thy Holy things with a heart well pleasing unto Thee; and that whatsoever in our

nostra mente vitiosum est, Ipsius doni medicatione curetur. Per.

Super-populum.

Beatus Martyr Stephanus, Domine, quæsumus, pro fidelibus Tuis suffragator accedat: qui dum bene sit Tibi placitus, pro his etiam prosit auditus. Per Dominum.

IN FESTO S. JOANNIS APOSTOLI ET EVANGELISTÆ.

Collectio.

Ecclesiam Tuam, Domine, benignus illustra: ut beati Joannis Apostoli Tui et Evangelistæ illuminata doctrinis, ad dona perveniat sempiterna. Per Dominum.

DE NATIVITATE

Collectio.

Adesto, Domine, supplicationibus nostris: et populus Tuus, qui Te factore conditus, Teque

mind is vicious, by the medicine of His gift may be cured. Who with Thee.

The Super-populum.

Let the Blessed Martyr Stephen, O LORD, we beseech Thee, draw near as a suppliant for Thy faithful: who since he is well pleasing to Thee, may also being heard prevail for them. Through.

ON THE FEAST OF S. JOHN THE APOSTLE AND EVANGELIST.

The Collect.

Graciously enlighten, O LORD, Thy Church: that being illuminated by the doctrines of Blessed John Thy Apostle and Evangelist, she may attain to everlasting gifts. Through.

OF THE NATIVITY

The Collect.

Give ear, O LORD, to our supplications: and let Thy people be saved continually by Thine operation, who were formed by Thee their Cre-

est reparatus auctore: Te etiam jugiter operante, salvetur.

DE S. STEPHANI

Collectio.

Præsta, quæsumus, Omnipotens Deus: ut sicut divina laudamus in Sancti Stephani passione magnalia: sic indulgentiam Tuam piis ejus precibus assequamur. Per.

Missa.

[*Secundum antiquum Gallicum ritum est festum SS. Jacobi et Joannis.*]

Electionis Dominicæ præclarum testimonium atque Apostolicæ congregationis admirabile ornamentum, et Evangelicæ veritatis cœleste præconium, Sanctos Dei Apostolos et Martyres Jacobum et Joannem, præsenti festivitate venerantes, Fratres carissimi, Domino ac Deo nostro pariter supplicemus: ut Qui eorum electionem vocatione Sua præsciit; nostra quoque vocatione munerum Sua electione confirmet; donetque nobis timoris Sui perseverantiam; Qui illis Apostolatus gratiam vel Martyrii dedit coronam. Per Dominum.

ator, and restored by Thee as the Author thereof.

OF S. STEPHEN

The Collect.

Grant, we beseech Thee, Almighty GOD: that as we praise the divine wonders in the passion of S. Stephen; so by his pious prayers we may obtain Thy pardon. Through.

The Missa.

[*According to the ancient Gallic and Gothic rites this day is the feast of SS. James and John.*]

Venerating on the present feast the illustrious testimony of the LORD'S election and the admirable ornament of the Apostolic congregation, and the heavenly preaching of Evangelic truth, GOD'S holy Apostles and Martyrs James and John, let us in like manner, dearly beloved brethren, supplicate our LORD and GOD: that He Who foreknew their election by His vocation; by our vocation also would confirm His election of His own gifts; and bestow upon us perseverance in His fear, Who gave to them the grace of the Apostolate or the crown of martyrdom. Through.

Secreta.

Munus populi Tui, Domine, quæsumus, Apostolica deprecatione sit gratum; ut Ecclesia Tua eorum semper intercessionibus adjuvetur, quorum jugiter instruitur disciplinis. Per.

DE NATIVITATE

Secreta.

Munus populi Tui, Domine, placatus intende, quo non altaribus Tuis ignis alienus, nec irrationabilium cruor effunditur animantum; sed Sancti Spiritus operante virtute, sacrificium jam nostrum, Corpus et Sanguis est Ipsius Sacerdotis.

DE S. STEPHANI

Secreta.

Grata Tibi sint, Domine, munera, quæsumus, devotionis hodiernæ: quæ Beati Stephani Martyris Tui commemoratio gloriosa depromit. Per.

Præfatio.

℣. Æterne Deus. Beati Apostoli Tui et Evangelistæ Joannis veneranda natalitia recen-

The Secret.

May the gift of Thy people, O LORD, we beseech Thee, be acceptable unto Thee by Apostolic prayer; that Thy Church may always be aided by their intercessions, by whose disciplines she is continually instructed. Through.

OF THE NATIVITY

The Secret.

Favourably regard, O LORD, the gift of Thy people, in which no strange fire is offered, nor the blood of irrational animals poured out upon Thine altars; but by the operation of the virtue of the HOLY GHOST, our sacrifice is now the Body and Blood of the Priest Himself.

OF S. STEPHEN

The Secret.

May the gifts, O LORD, we beseech Thee, of this day's devotion, be acceptable unto Thee: which the glorious commemoration of Thy Blessed Martyr Stephen brings forth. Through.

The Preface.

It is very meet . . . everlasting GOD. Celebrating the venerable nativity of John Thy Blessed

sentes, qui Domini nostri JESU Christi Filii Tui vocatione suscepta, terrenum respuit patrem, ut posset invenire cœlestem: retia sæculi, quibus implicabatur abjecit, ut æternitatis dona mente libera sectaretur: natantem fluctibus navem reliquit, ut in Ecclesiasticæ gubernationis tranquillitate consisteret: a piscium captione cessavit, ut animas, mundanis gurgitibus immersas, calamo doctrinæ salutaris abstraheret: destitit pelagi profundari mari, secretorum scrutator redditur divinorum: adeptus in regno cœlorum sedem Apostolici culminis qui tantum retia carnalia contemserat genitoris, quique ab Unigenito Tuo sic familiariter est dilectus, et immensæ gratiæ muneribus approbatus, ut eum Idem Dominus, in Cruce jam positus, vicarium Suæ Matri Virgini filium subrogaret, quatenus beatæ Genitricis integritati probati dilectique discipuli Virginitas deserviret. Nam et in Cœnæ mysticæ sacrosancto convivio super Ipsum vitæ fontem, æternum scilicet pectus recubuerat Salvatoris, de Quo perenniter manantia cœlestis hauriens fluenta doctrinæ, tam profundis ac mysticis revelationibus est imbutus, ut omnem transgrediens creaturam, excelsa

Apostle and Evangelist, who having received the call of our LORD JESUS CHRIST Thy SON, forsook his earthly father, in order to be able to find a heavenly: threw away the nets of this world, in which he was entangled, that with a free mind he might follow after the gifts of eternity: left the ship floating on the waves, that he might place himself in the calm of ecclesiastical government: ceased from catching fish, that he might draw out, by the pen of salutary doctrine, souls immersed in the waves of this world: he gave over going down into the deeps of the sea, he is rendered a searcher out of divine secrets: he obtained a high Apostolic throne in the kingdom of heaven, who had thus despised the carnal nets of his father, and who was so intimately loved by Thine Only-Begotten, and approved by gifts of immense grace, that the Same LORD already placed on the Cross, substituted him as the vicarious son of His Virgin Mother, so that the Virginity of the tried and beloved disciple might wait upon the integrity of the Blessed Mother. For in the most holy banquet of the mystic Supper he had leaned upon the very Fountain of life, namely, on the eternal breast of the SAVIOUR, from Which drawing the ever-flowing streams of heavenly doctrine, he was so imbued with profound and mystic revelations, that surpassing every creature, He

mente conspiceret, et Evangelica voce proferret, quod *In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.* Et ideo.

Post-sanctus.

Vere Sanctus, vere Benedictus Dominus noster JESUS Christus Filius Tuus. Qui Sanctus in Sanctis pro morte vitam, pro pœna gloriam, pro confessione victoriam præstare dignatus est.

Benedictio Episcopalis.

Omnipotens Deus dignetur vobis per intercessionem beati Joannis Apostoli et Evangelistæ benedicere, Qui per eum arcana Verbi Sui Ecclesiæ voluit revelare. Amen.

Concedat vobis, ut quod ille Spiritus Sancti munere afflatus auribus infudit, Ejusdem Spiritus dono capere mente valeatis. Amen.

Quo ejus documento de Divinitate nostri Redemptoris edocti, et amando quod tradidit, et prædicando quod docuit, et exsequendo quod jussit, ad dona pervenire mereamini, quæ Idem JESUS Christus Dominus noster repromisit. Amen.

Quod Ipse præstare, &c.

beheld with the highest understanding, and proclaimed with Evangelical voice, that In the beginning was the Word, and the Word was with GOD, and the Word was GOD. And therefore.

The Post-sanctus.

Truly Holy, Truly Blessed is our LORD JESUS CHRIST Thy SON. Who the Saint of Saints vouchsafed to bestow life for death, glory for pain, victory for confession.

The Episcopal Benediction.

May Almighty GOD vouchsafe to bless you through the intercession of Blessed John the Apostle and Evangelist, Who willed to reveal through him the hidden things of His Word to the Church. Amen.

May He grant to you, that what he, inspired by the gift of the HOLY GHOST, poured into ears, by the gift of the Same Spirit ye may be able to receive in the mind. Amen.

By which document of his being taught concerning the Divinity of our Redeemer, and by loving what he delivered, and by preaching what he taught, and by fulfilling what he ordered, may ye merit to attain to the gifts which the Same JESUS CHRIST our LORD has promised. Amen.

Which may Himself vouchsafe, &c.

Post-communio.

Refecti cibo potuque cœlesti, Deus noster, Te supplices deprecamur: ut in cujus hæc commemoratione percepimus, ejus muniamur et precibus. Per Dominum.

DE NATIVITATE

Post-communio.

Concede, quæsumus, Domine Deus noster, ut Qui ad destructionem Diaboli et remissionem natus est hodie peccatorum, et a culparum subreptione nos expiet, et ab hostium incursione defendat.

DE S. STEPHANO

Post-communio.

Lætamur, Domine, Tuorum celebritate Sanctorum; præsta, quæsumus, ut quos veneramur obsequio, adesse nobis sentiamus auxilio. Per.

Super-populum.

Adsit Ecclesiæ Tuæ, Domine, quæsumus, Beatus Evangelista Joannes, ut cujus perpetuus doctor existit, semper esse non desinat suffragator. Per.

The Post-communion.

Being refreshed with celestial Food and Drink, we suppliants entreat Thee, our GOD: that we may be fortified also by his prayers in whose commemoration we have received these things. Through our LORD.

OF THE NATIVITY

The Post-communion.

Grant, we beseech Thee, O LORD our GOD: that He Who was this day born for the destruction of the Devil and the remission of sins, may both purge us by taking away faults, and defend us from the incursion of enemies.

OF S. STEPHEN

The Post-communion.

We are gladdened, O LORD, by the celebration of Thy Saints; grant, we beseech Thee, that we may feel their presence with us by their help, whom we venerate. Through.

The Super-populum.

May the Blessed Evangelist John be present, we beseech Thee, O LORD, to Thy Church, that he may never cease to be a petitioner for her whose perpetual teacher he is. Through.

IN FESTO SS. INNOCENTIUM.

Collectio.

Deus, Cujus hodierna die præconium Innocentes martyres, non loquendo, sed moriendo confessi sunt: omnia in nobis vitiorum mala mortifica; ut fidem Tuam, quam lingua nostra loquitur, etiam moribus vita fateatur. Per.

DE NATIVITATE

Collectio.

Respice nos, misericors Deus, et mentibus clementer humanis nascente Christo, summæ veritatis lumen ostende.

DE S. STEPHANO

Collectio.

Præsta, quæsumus, Omnipotens Deus: ut Beatus Stephanus Levita magnificus, sicut ante alios imitator Dominicæ Passionis et pietatis enituit: ita sit fragilitatis nostræ promptus adjutor.

IN THE FEAST OF HOLY INNOCENTS.

The Collect.

O GOD, Whose praise the Innocent martyrs did this day confess, not by speaking, but by dying: mortify in us all the evils of vices; that Thy Faith, which our tongue proclaims, our life also may declare by our manners. Through.

OF THE NATIVITY

The Collect.

Look down upon us, merciful GOD, and graciously show the light of the supreme Truth to the minds of men by the Birth of CHRIST.

OF S. STEPHEN

The Collect.

Grant, we beseech Thee, Almighty GOD; that as Blessed Stephen the glorious Levite shone before others as the imitator of the LORD'S passion and piety; so he may be the ready helper of our frailty.

DE S. JOANNE EVANGELISTA

Collectio.

Deus, Qui per os Beati Apostoli Tui Joannis Evangelistæ, Verbi Tui nobis arcana reserasti: præsta quæsumus; ut quod ille nostris auribus excellenter infudit, intelligentiæ competentis eruditione capiamus. Per.

Missa.

Deum Omnipotentem oremus, Qui Bethlehemiticæ plebi ac Dominicæ civitati pro temporalibus ærumnis gaudia æterna tribuit, ut Rachel sancta plorans filios suos, quæ proferebat ex dolore gemitum, nollet ex consolatione solatium: quæ licet videretur de præsenti infantum amissione conterrita, erat tamen de martyrii beata perpetuitate secura.

Secreta.

Sanctorum Tuorum, Domine, nobis pia non desit oratio, quæ et munera nostra conciliet, et Tuam nobis indulgentiam semper obtineat. Per Dominum nostrum.

OF S. JOHN THE EVANGELIST

The Collect.

O GOD, Who by the mouth of Thy blessed Apostle John the Evangelist, hast disclosed to us the secrets of Thy word: grant, we beseech Thee; that what he has so admirably poured into our ears, we may receive to the instruction of a suitable understanding. Through.

The Missa.

Let us pray GOD Almighty, Who bestowed upon the people of Bethlehem and the City of the LORD eternal joys for temporal afflictions, as holy Rachel weeping for her children, which she showed by wailing and groans, would not have the solace of consolation, who although she seemed afraid for the present loss of the infants, yet she was sure of the blessed immortality for martyrdom.

The Secret.

Let not the pious prayer of Thy Saints, O LORD, be wanting to us, which may both render our gifts pleasing to Thee, and may always obtain for us Thy pardon. Through our LORD.

DE NATIVITATE

Secreta.

Tot sensibus hodiernum, Domine, sacrificium celebramus, quo nobis Ipsius Sacrificii sunt nata primordia.

DE S. STEPHANO

Secreta.

Offerimus hostias Nomini Tuo, Domine, quantum de nostro merito trepidi, tantum de Sanctorum Tuorum suffragiis confidentes; præsta, quæsumus, ut nobis et veniam conferant et salutem.

DE S. JOANNE EVANGELISTA

Secreta.

Præsta, Omnipotens Deus: ut Verbum Caro factum, Quod Beatus Joannes Evangelista prædicavit, per intercessionis suæ præsidium habitet semper in nobis. Per.

Præfatio.

℣. Æterne Deus. Et in pretiosis mortibus parvulorum, quos propter nostri Salvatoris infantiam bestiali sævitia Herodes funestus occidit:

OF THE NATIVITY

The Secret.

We celebrate, O LORD, this day's sacrifice with as many intents as the beginnings of our Sacrifice Itself had their commencement to us.

OF S. STEPHEN

The Secret.

We offer hosts to Thy Name, O LORD, by as much as we fear for our own merit, by so much trusting in the suffrages of Thy Saints; grant, we beseech Thee, that these sacrifices may confer both pardon and salvation upon us.

OF S. JOHN THE EVANGELIST

The Secret.

Grant, Almighty GOD: that the Word made Flesh, which Blessed John the Evangelist preached, may dwell always in us through the help of his intercession. Through.

The Preface.

It is very meet . . . . everlasting GOD. And to declare the gifts of Thine immense clemency in the precious deaths of the children, whom on ac-

immensæ clementiæ Tuæ dona prædicare. In quibus fulget sola magis gratia, quam voluntas, et clara est prius confessio, quam loquela, ante passio, quam membra idonea passioni. Existunt testes Christi, qui Ejus nondum fuerunt agnitores. O infinita benignitas! O ineffabilis misericordia, quæ pro Suo Nomine trucidatis meritum gloriæ perire non patitur, sed proprio cruore perfusis et salus regenerationis adhibetur, et imputatur corona martyrii. Et ideo.

Benedictio Episcopalis.

Omnipotens Deus, pro Cujus Unigeniti veneranda infantia Infantum innocentum catervas Herodis funesti peremit sævitia: Suæ vobis benedictionis tribuat dona gratissima. Amen.

Et Qui eis concessit, ut unicum Deum Filium Ejus Dominum nostrum, non loquendo, sed moriendo profiterentur: concedat vobis, ut Fidem veram, quam lingua vestra fatetur, etiam mores probi et vita inculpabilis fateatur. Amen.

Quique eos primitivum fructum Sanctæ Suæ suscepit Ecclesiæ: cum fructu bonorum operum vos faciat pervenire ad gaudia æternæ pacis. Amen.

Quod Ipse præstare, &c.

count of the infancy of our SAVIOUR cruel Herod slew with brutal tyranny; in which grace alone shines more than will, and confession is illustrious before speech, passion before there were members suited for passion. They were witnesses for CHRIST, who did not yet know Him. O infinite goodness! O ineffable mercy, which permits not those slain for His Name's sake to lose the merit and the glory, but to those who shed their blood both the life of regeneration is given and the crown of martyrdom assigned. And therefore.

The Episcopal Benediction.

May Almighty GOD, for the venerable infancy of Whose Only-Begotten the tyranny of cruel Herod destroyed the bands of the innocent infants: bestow upon you the most grateful gifts of His benediction. Amen.

And may He, Who granted to them, to profess His Only SON our GOD and LORD, not by speaking, but by dying: grant to you that good morals and a blameless life may also declare the true faith, which your tongue confesses. Amen.

And may He Who received these as the first fruits of His Holy Church: make you with the fruit of good works to attain to the joys of eternal peace. Amen.

Which may Himself vouchsafe, &c.

Post-communio.

Votiva, Domine, dona percepimus: quæ Sanctorum nobis precibus, et præsentis quæsumus vitæ, pariter et æternæ tribue conferre subsidium. Per Dominum.

DE NATIVITATE

Post-communio.

Sit nobis, Domine, quæsumus, medicina mentis et corporis, quod de sancti Altaris Tui benedictione percipimus: ut nullis adversitatibus opprimamur, qui tanti remedii participatione munimur.

DE S. STEPHANO

Post-communio.

Omnipotens sempiterne Deus, Qui in terrena substantia constitutos divina tractare concedis: præsta, deprecantibus Sanctis Tuis, ut eadem consequamur conversatione cœlesti.

DE S. JOANNE EVANGELISTA

Post-communio.

Præsta nobis, Domine, quæsumus, Apostolicis doctrinis et precibus adjuvari; ut quod præsentibus

The Post-communion.

We have received, O LORD, the greatly desired gifts: grant, we beseech Thee, by the prayers of the Saints that these gifts may confer help upon us both for the present life and that which is eternal. Through our LORD.

OF THE NATIVITY

The Post-communion.

May what we receive, O LORD, of the blessing of Thy Holy Altar, be to us, we beseech Thee, a medicine of mind and body: that we may be oppressed by no adversities, who are fortified by the participation of such a remedy.

OF S. STEPHEN

The Post-communion.

Almighty everlasting GOD, Who dost allow beings constituted of an earthly substance to handle things divine: grant by the prayers of Thy Saints, that we may obtain the same by a heavenly conversation.

OF S. JOHN THE EVANGELIST

The Post-communion.

Grant us, O LORD, we beseech Thee, to be assisted by Apostolic doctrines and prayers; that

celebramus officiis, perpetuæ salvationis redemptionis, gaudiis assequamur. Per Dominum.

Super-populum.

Discat Ecclesia Tua, Deus, Infantum, quos hodie veneramur, exemplo sinceram tenere pietatem: quæ prius vitam præstitit sempiternam, quam possit nosse præsentem. Per Dominum.

IN FESTO S. THOMÆ EPISCOPI ET MARTYRIS.

Collectio.

Deus, pro Cujus Ecclesia gloriosus Pontifex Thomas gladiis impiorum occubuit; præsta quæsumus, ut omnes qui ejus implorant auxilium, petitionis suæ salutarem consequantur effectum. Per.

DE NATIVITATE

Collectio.

Deus, Qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti: tribue quæsumus: ut ipsam pro nobis

what we celebrate in the present offices, we may obtain in the joys of perpetual salvation and redemption. Through our LORD.

The Super-populum.

May Thy Church, O GOD, by the example of the Infants, whom we venerate to-day, learn to hold fast true piety: which gave them everlasting life before they were able to know the present. Through our LORD.

ON THE FEAST OF S. THOMAS BISHOP AND MARTYR.

The Collect.

O GOD, for Whose Church the glorious Pontiff Thomas fell by the swords of impious men; grant, we beseech Thee, that all who implore his help, may obtain the salutary effect of their petition. Through.

OF THE NATIVITY

The Collect.

O GOD, Who hast, by the fruitful virginity of Blessed Mary, bestowed the rewards of eternal salvation on the human race: grant, we beseech

intercedere sentiamus, per quam meruimus Auctorem vitæ suscipere, Dominum nostrum JESUM Christum Filium Tuum.

DE S. STEPHANO

Collectio.

Omnipotens sempiterne Deus, Qui Sanctorum virtute multiplici Ecclesiæ Tuæ sacrum Corpus exornans, primitias Martyrum gloriosi Levitæ Stephani sanguine dedicasti: da nobis diem natalis ejus honore præcipuo celebrare; quia non diffidimus eum fidelibus Tuis specialiter suffragari, qui Dominicæ caritatis imitator, etiam pro persecutoribus exoravit.

DE S. JOANNE EVANGELISTA

Collectio.

Omnipotens sempiterne Deus, Qui hujus diei venerandam, sanctamque lætitiam in beati Apostoli Tui Joannis Evangelistæ festivitate tribuisti: da Ecclesiæ Tuæ, quæsumus, et amare quod credidit, et prædicare quod docuit.

Thee: that we may feel the benefits of her intercession for us, through whom we have deserved to receive the Author of life, our LORD JESUS CHRIST Thy SON.

OF S. STEPHEN

The Collect.

Almighty everlasting GOD, Who adorning the sacred Body of Thy Church with the manifold virtues of Saints, hast dedicated the first-fruits of the Martyrs in the blood of the glorious Levite Stephen: grant us to celebrate with special honour the day of his nativity; because we are confident that he will in particular help Thy faithful, who imitating the charity of the LORD, prayed even for persecutors.

OF S. JOHN THE EVANGELIST

The Collect.

Almighty everlasting GOD, Who hast imparted the venerable and holy joy of this day by the feast of Thy blessed Apostle John the Evangelist: grant to Thy Church, we beseech Thee, to love what he believed, and to preach what he taught.

DE SS. INNOCENTIBUS

Collectio.

Deus, Qui bonis Tuis Infantum quoque Tui nescia Sacramenti corda præcedis: tribue, quæsumus, ut in nostra conscientia fiduciam non habentes indulgentia semper copiosa præveniat. Per.

Secreta.

Salutaris Hostiæ munus sacrandum, quæsumus, Domine, beatus Thomas Pontifex et Martyr nobis ad salutem fore deposcat: ut et conversationis ejus experiamur insignia et intercessionis ejus percipiamus suffragia. Per.

DE NATIVITATE

Secreta.

Exsultantes, Domine, cum muneribus ad altaria veneranda concurrimus; quia et omnium nobis hodie summa votorum, et causa nostræ redemptionis exorta est.

DE S. STEPHANO

Secreta.

Præsta nobis, quæsumus, Domine Deus noster, ut, sicut in Tuo conspectu mors est pretiosa

OF THE HOLY INNOCENTS

The Collect.

O GOD, Who with Thy good things dost precede the hearts of Infants also who have no knowledge of Thy Sacraments: grant, we beseech Thee, that abundant pardon may always prevent us who have no confidence in our conscience. Through.

The Secret.

May the blessed Pontiff and Martyr Thomas pray that the gift of the salutary host to be consecrated may be to us to salvation: that we may both experience the marks of his conversation and receive the assistance of his intercession. Through.

OF THE NATIVITY

The Secret.

With exultation, O LORD, do we come with gifts to the venerable altars; because this day both the Sum of all our vows and the Cause of our redemption was born to us.

OF S. STEPHEN

The Secret.

Grant to us, we beseech Thee, O LORD our GOD, that, as the death of saints is precious in

Sanctorum, ita ejus merita venerantium acceptam Tibi reddant oblationem.

DE S. JOANNE EVANGELISTA

Secreta.

Domine, Quem vocantem Sancti Apostoli Jacobus et Joannes fide integra sunt secuti; et Quem sequentes ex caritate integra sunt electi; ut mundi piscatores fierent, qui profundi retia reliquissent: auribus percipe, quæsumus, orationem nostram, et tribue: ut dum Apostolicos triumphos admiramur et colimus, si adsequi eorum facta non possumus, implere saltem monita contendamus.

DE SS. INNOCENTIBUS

Secreta.

Suscipe, Domine quæsumus, devotorum munera famulorum; et Tuis divinis purifica servientes pietate mysteriis, quibus etiam justificas ignorantes. Per.

Post-communio.

Adjuvet nos, Omnipotens et misericors Deus, per hæc sancta, quæ sumpsimus, beati martyris

Thy sight, so his merits may render acceptable unto Thee the oblation of those who venerate him.

OF S. JOHN THE EVANGELIST

The Secret.

O GOD, Whom calling, the holy Apostles James and John followed with entire faith; and Whom following these same were elected from entire love, that they might become fishers on land, who had left their nets of the deep: receive in Thine Ears, we beseech Thee, our prayer, and grant: that whilst we admire and revere Apostolic triumphs, if we are not able to attain to their deeds, we may at least strive to fulfil their admonitions.

OF THE HOLY INNOCENTS

The Secret.

Receive, O LORD, we beseech Thee, the gifts of Thy devoted servants; and purify them that with piety serve Thee by Thy divine mysteries, by which Thou dost justify even the ignorant. Through.

The Post-communion.

May the venerable intercession, O Almighty and merciful GOD, of Thomas Thy blessed Martyr

Tui atque pontificis Thomæ intercessio veneranda, qui, pro Tui nominis honore, glorioso meruit coronari martyrio. Per.

DE NATIVITATE

Post-communio.

Deus, Qui nos Sacramenti Tui participatione contingis, virtutis Ejus effectus in nostris cordibus operare; ut suscipiendo muneri Tuo per ipsum munus aptemur.

DE S. STEPHANO

Post-communio.

Et Sacramentis Tuis, Domine, et gaudiis optatæ celebritatis expleti, quæsumus, eorum nobis precibus dent medelam, quorum recordationibus exhibentur.

DE S. JOANNE EVANGELISTA

Post-communio.

Repleti, Domine, Apostolorum celebritate Tuorum, quæsumus: ut Te semper in eorum commemoratione laudemus; et Tuam misericordiam, iisdem semper deprecantibus consequamur.

and Pontiff aid us, through these holy things which we have received, who for the honour of Thy Name merited to be crowned with a glorious martyrdom. Through.

OF THE NATIVITY

The Post-communion.

O God, Who dost come unto us by the participation of Thy Sacrament, work in our hearts the effect of Its virtue; that through the Gift Itself we may be prepared for the reception of the gift.

OF S. STEPHEN

The Post-communion.

Having fulfilled both Thy sacraments, O Lord, and the joys of the longed for festival, we beseech Thee, may they bestow upon us a cure by the prayers of these in whose commemorations they are offered.

OF S. JOHN THE EVANGELIST

The Post-communion.

Being filled by the celebration of Thine Apostles, we beseech Thee, O Lord: that we may always praise Thee in their commemoration, and may always obtain Thy mercy by their prayers.

DE SS. INNOCENTIBUS

Post-communio.

Hodiernæ solemnitatis effectu sumpsimus, Domine, gaudia magna de parvis; suppliciter exorantes, ut hanc abundantiam in nostra quoque salvatione defendas. Per.

DOMINICA INFRA OCTAVAM NATIVITATIS DOMINI.

Collectio.

Omnipotens sempiterne Deus, dirige actus nostros in beneplacito Tuo: ut in nomine dilecti Filii Tui mereamur bonis operibus abundare. Qui Tecum vivit.

DE NATIVITATE

Collectio.

Largire, quæsumus, Domine, famulis Tuis Fidei, Spei et Caritatis augmentum, ut qui de Nativitate Filii Tui Domini nostri gloriantur, et adversa mundi Te gubernante non sentiant, et quæ temporaliter celebrare desiderant, sine fine percipiant.

OF THE HOLY INNOCENTS

The Post-communion.

By the effect of this day's solemnity we have received, O LORD, great joys from little ones: suppliantly imploring, that Thou wouldst preserve this abundance also for our salvation. Through.

THE LORD'S DAY WITHIN THE OCTAVE OF THE LORD'S NATIVITY.

The Collect.

Almighty everlasting GOD, direct our actions according to Thy good pleasure: that in the Name of Thy Beloved SON we may merit to abound in good works. Who with Thee liveth.

OF THE NATIVITY

The Collect.

Bestow, we beseech Thee, O LORD, upon Thy servants increase of Faith, Hope, and Charity, that they who glory in the Nativity of Thy SON our LORD, may both not feel, by Thy governance the adversities of the world, and what they long to celebrate in time, may without end receive.

DE S. STEPHANO

Collectio.

Deus, Qui nos Unigeniti Tui Domini nostri clementer incarnatione redemisti: da nobis patrocinia Tuorum continuata Sanctorum, quibus capere valeamus salutaris mysterii portionem.

DE S. JOANNE EVANGELISTA

Collectio.

Deus, Qui beati Joannis Evangelistæ præconiis Principii sempiterni secreta reserasti: da, quæsumus, ut ad intelligentiam Verbi, ejus per quem nobis splendet, suffragiis accedamus.

DE SS. INNOCENTIBUS

Collectio.

Deus, Qui licet sis Magnus in magnis, mirabilia tamen gloriosius operaris in minimis: da nobis, quæsumus, in eorum celebritate gaudere, qui Filio Tuo Domino nostro testimonium præbuerunt etiam non loquentes. Qui.

OF S. STEPHEN

The Collect.

O God, Who hast mercifully redeemed us by the incarnation of Thine Only-Begotten our Lord: grant us the continued patronage of Thy saints, whereby we may be enabled to have a portion in the salutary mystery.

OF S. JOHN THE EVANGELIST

The Collect.

O God, Who hast unlocked the secrets of the everlasting Prince through the preachings of blessed John the Evangelist: grant, we beseech Thee, that we may draw near to the understanding of the Word, through his suffrages through whom it shines upon us.

OF THE HOLY INNOCENTS

The Collect.

O God, Who although Thou art Great among the great, dost yet work wonders more gloriously in the least: grant us, we beseech Thee, to rejoice in their festival, who also without speaking bore testimony to Thy Son our Lord. Who with.

Secreta.

Accepta, quæsumus, Domine, sacrificium plebis Tuæ: quam JESU Christi Filii Tui Dei nostri, jubeas esse consortem, Qui humanitatis nostræ dignatus est fieri particeps. Qui.

DE NATIVITATE

Secreta.

Præsenti sacrificio, Domine, Tua generaliter exsultet Ecclesia: quo infirmitatis ejus sunt assumptæ primitiæ, ut divinæ particeps fieret ipsa potentiæ.

DE S. STEPHANO

Secreta.

Propitius tribue, Domine, ut hac oblatione mundemur, pro qua Sancti Tui inter supplicia dimicando sempiternam gloriam sunt adepti.

DE S. JOANNE EVANGELISTA

Secreta.

Deus, Qui beatissimis Apostolis Tuis Jacobo et Joanni gloriam martyrii, bibitionis Tui calicis præ-

The Secret.

Accept, we beseech Thee, O LORD, the sacrifice of Thy people; whom Thou dost command to be joined in fellowship with JESUS CHRIST Thy SON our GOD, Who vouchsafed to become partaker of our humanity. Who with Thee.

OF THE NATIVITY

The Secret.

In the present sacrifice, O LORD, let Thy Church everywhere exult: in which the first beginnings of her frailty were assumed, in order that she herself might become partaker of divine power.

OF S. STEPHEN

The Secret.

Propitiously grant, O LORD, that by this oblation we may be cleansed, for which Thy Saints by fighting amid tortures obtained everlasting glory.

OF S. JOHN THE EVANGELIST

The Secret.

O GOD, Who to Thy most blessed Apostles James and John didst foretell the glory of mar-

dixisti, ut et confirmares responsionem, quam fides pura protulerat: prosit patrociniis, ut digneris exaudire suffragiis.

DE SS. INNOCENTIBUS

Secreta.

Adesto, Domine, muneribus Innocentum festivitate sacrandis: et præsta, quæsumus, ut eorum sinceritatem possimus imitari, quorum Tibi dicatam veneramur infantiam. Per.

Præfatio.

℣. Æterne Deus. Et sursum cordibus erectis divinum adorare mysterium, ut quod magno Dei munere geritur, magnis Ecclesiæ gaudiis celebretur; quoniam humana conditio veteri terrenaque lege cessante, nova cœlestique substantia mirabiliter restaurata profertur. Per Christum.

Post-communio.

Sumpto Sacrificio, Domine, Tua generaliter exultet Ecclesia: quo infirmitates ejus sunt assumptæ; ut divinæ particeps fieret ipsa substantiæ. Per.

tyrdom, of drinking Thy cup, that Thou wouldst also confirm the answer which a pure faith drew forth: let it prevail through patronage, that Thou wouldst vouchsafe to give ear to suffrages.

OF THE HOLY INNOCENTS

The Secret.

Be present, O LORD, to the gifts to be hallowed on the festival of the Innocents: and grant, we beseech Thee, that we may be able to imitate their sincerity, whose infancy dedicated to Thee we venerate. Through.

The Preface.

It is very meet . . . . everlasting GOD. And with hearts lifted up to adore the divine mystery, that what was wrought by the great gift of GOD may be celebrated by great rejoicings of the Church; because, when the ancient and earthly law had ceased, man's condition was brought forth wonderfully restored by a new and heavenly substance. Through CHRIST.

The Post-communion.

Having received the Sacrifice, O LORD, let Thy Church everywhere exult: in which her infirmities are assumed, in order that she herself might become partaker of the Divine Substance. Through.

DE NATIVITATE

Post-communio.

Deus, Qui restaurationem conditionis humanæ mirabilius operaris, quam substantiam condidisti: tribue, quæsumus, ut simul perficiatur in nobis et quod creavit Verbi Tui divina generatio, et quod Ejus Hominis facti gloriosa Nativitas reformavit.

DE S. STEPHANO

Post-communio.

Da, quæsumus, Domine, fidelibus Tuis hunc caritatis affectum; ut Sanctorum Tuorum celebritate ferventes, nullis implicentur erroribus, nullis adversitatibus affligantur; sed salutaribus proficiant institutis, vitalibusque præsidiis adjuventur.

DE S. JOANNE EVANGELISTA

Post-communio.

Miserator et misericors Domine, Qui nos continuis cœlestium Martyrum non deseris sacramentis: præsta, quæsumus, ut, quæ sedulo celebramus affectu, grato Tibi percipiamus obsequio.

OF THE NATIVITY

The Post-communion.

O GOD, Who hast more wonderfully wrought the restoration of the state of man, than Thou didst create his substance: grant, we beseech Thee, that there may be at once accomplished in us both what the divine generation of Thy Word created, and also what the glorious Nativity of Him become Man reformed.

OF S. STEPHEN

The Post-communion.

Grant, we beseech Thee, O LORD, to Thy faithful this disposition of charity; that fervent in the celebration of Thy Saints, they may be entangled in no errors, afflicted by no adversities; but may profit by salutary instructions and be aided by life-giving succours.

OF S. JOHN THE EVANGELIST.

The Post-communion.

O merciful and compassionate LORD, Who never failest us in continual sacraments of heavenly Martyrs: grant, we beseech Thee, that, what we celebrate with an earnest disposition, we may receive with a readiness pleasing to Thee.

DE SS. INNOCENTIBUS

Post-communio.

Lætetur semper Ecclesia Tua, Domine, Tuorum celebritate Sanctorum, et misericordiæ Tuæ jugiter experiatur effectum, quo et fragilitas humana subsistat, et divina supplici redemptio non negetur. Per.

Super-populum.

Omnipotens sempiterne Deus, Qui in Domini nostri Jesu Christi Filii Tui Nativitate tribuisti, totius religionis initium perfectionemque constare: da nobis, quæsumus, in Ejus portione censeri, in quo totius salutis humanæ summa consistit. Per.

IN FESTO S. SILVESTRI PAPÆ ET CONFESSORIS.

Collectio.

Da, quæsumus, Omnipotens Deus: ut beati Silvestri Confessoris Tui atque Pontificis veneranda solemnitas, et devotionem nobis augeat et salutem. Per Dominum.

OF THE HOLY INNOCENTS

The Post-communion.

Let Thy Church, O LORD, always rejoice in the solemnity of Thy Saints, and continually experience the effect of Thy mercy, whereby human frailty subsists and divine redemption is not denied to the suppliant. Through our LORD.

The Super-populum.

Almighty everlasting GOD, Who hast granted that the beginning and the perfection of all religion should be in the Nativity of our LORD JESUS CHRIST Thy SON: give unto us, we beseech Thee, to be reckoned in the portion of Him, in Whom subsists the sum of the whole human salvation. Through the Same.

ON THE FEAST OF S. SILVESTER POPE AND CONFESSOR.

The Collect.

Grant, we beseech Thee, Almighty GOD: that the venerable solemnity of blessed Silvester Thy Confessor and Pontiff, may both increase our devotion and salvation. Through.

DE NATIVITATE

Collectio.

Deus, Qui per beatæ Mariæ Sacræ Virginis partum sine humana concupiscentia procreatum, in Filii Tui membra venientes, paternis fecisti præjudiciis non teneri: præsta, quæsumus, ut hujus Creaturæ novitate suscepta, vetustatis antiquæ contagiis exuamur.

DE S. STEPHANO

Collectio.

Da nobis, (ut supra, p. 92.)

DE S. JOANNE EVANGELISTA

Collectio.

Præsta, quæsumus, Omnipotens Deus, ut excellentiam Verbi Tui, quam Beatus Evangelista Joannes asseruit, et convenienter intelligere valeamus et veraciter confiteri.

DE SS. INNOCENTIBUS

Collectio.

Adjuva nos, Domine, quæsumus, eorum deprecatione Sanctorum: qui Filium Tuum humana

OF THE NATIVITY

The Collect.

O God, Who through the birth from blessed Mary the holy Virgin, without human concupiscence, hast made us, coming to be members of Thy Son, not to be held by prejudices from our first father: grant, we beseech Thee, that having received the newness of this creation, we may be divested of contagions of the old decrepitude.

OF S. STEPHEN

The Collect.

Grant unto us, (as at page 93.)

OF S. JOHN THE EVANGELIST

The Collect.

Grant, we beseech Thee, Almighty God, that we may prevail both fitly to understand and truly to confess the excellency of Thy Word, which the blessed Evangelist John asserted.

OF THE HOLY INNOCENTS

The Collect.

Help us, O Lord, we beseech Thee, by the prayer of those Saints, who ere they could confess

necdum voce profitentes, cœlesti sunt pro Ejus Nativitate gratia coronati. Per.

Secreta.

Adesto, Domine, supplicationibus nostris, nec ullis mentis et corporis patiaris subjacere periculis: quos beati Silvestri pontificis munit gloriosa confessio. Per.

DE NATIVITATE

Secreta.

Cuncta, Domine, quæsumus, his muneribus a nobis semper diabolica figmenta seclude: ut nostri Redemptoris exordia purificatis mentibus celebremus.

DE S. STEPHANO

Secreta.

Offerendorum Tibi munerum, Deus, Auctor et Dator, præsta, ut sacrificium, quod sanctis martyribus in persecutione contulit claritatem, nobis fiat in devotione præsidium.

DE S. JOANNE EVANGELISTA

Secreta.

Natalitia sancti Joannis Apostoli, quæsumus, Domine, munera capiamus; ut suis precibus glo-

Thy SON with human voice, are crowned with heavenly grace for His Nativity. Through.

The Secret.

Be present, O LORD, to our supplications, nor suffer those to be exposed to any dangers of mind and body, whom the glorious confession of the blessed Pontiff Silvester doth fortify. Through.

OF THE NATIVITY

The Secret.

O LORD, we beseech Thee, shut out always from us all diabolical devices by these gifts: that we may celebrate the beginnings of our redemption with purified minds.

OF S. STEPHEN

The Secret.

O GOD, the Author and Giver of the gifts to be offered to Thee, grant that the sacrifice, which conferred glory on the holy martyrs in persecution, may be a help to us in devotion.

OF S. JOHN THE EVANGELIST

The Secret.

Let us, we beseech Thee, O LORD, receive the gifts of the nativity of S. John the Apostle; that

riosis, et credendum nobis jugiter postulet, et sequendum, beatus Evangelista, quod docuit.

DE SS. INNOCENTIBUS

Secreta.

Sanctorum Tuorum, (ut supra, p. 116.)

Post-communio.

Quæsumus, Omnipotens Deus: ut hodiernæ munus solemnitatis acceptum, intercedente beato Silvestro, Confessore Tuo atque Pontifice, et corporibus nostris salutem præstet et mentibus. Per.

DE NATIVITATE

Post-communio.

Da nobis, quæsumus, Domine, Deus noster: ut qui Nativitatem Domini nostri Jesu Christi mysteriis nos frequentare gaudemus, dignis conversationibus ad Ejus mereamur pervenire consortium.

DE S. STEPHANO

Post-communio.

Deus, generis Institutor et Reparator humani, præsta, quæsumus, ut plebs Tua et Sacramentis

by his glorious prayers, the blessed Evangelist may continually beg that we may both believe and follow what he taught.

OF THE HOLY INNOCENTS

The Secret.

Let not the pious prayer, (as at page 117.)

The Post-communion.

We beseech Thee, Almighty God: that the gift of this day's solemnity which we have received, may, by the intercession of blessed Silvester, Thy Confessor and Pontiff, bestow health both on our bodies and minds. Through.

OF THE NATIVITY

The Post-communion.

Grant to us, we beseech Thee, O Lord our God: that we who joy in celebrating by these mysteries the Nativity of our Lord Jesus Christ, may merit by a worthy behaviour to arrive at a fellowship with Him.

OF S. STEPHEN

The Post-communion.

O God, the Institutor and Restorer of the human race, grant, we beseech Thee, that Thy

instructa salutaribus, et fulta præsidiis, sic præsentia dona percipiat, ut capere mereatur æterna.

DE S. JOANNE EVANGELISTA

Post-communio.

Beati Evangelistæ Joannis nos, Domine, quæsumus, merita prosequantur, ut Tuam nobis indulgentiam semper implorent.

DE SS. INNOCENTIBUS

Post-communio.

Ipsi nobis, Domine, quæsumus, postulent mentium puritatem: quorum innocentiam hodie solemniter celebramus. Per.

IN CIRCUMCISIONE DOMINI,

ET OCTAVA NATIVITATIS DOMINI.

Collectio.

Deus, Qui nobis nati Salvatoris diem celebrare concedis octavum: fac nos, quæsumus, Ejus perpetua Divinitate muniri, Cujus sumus carnali commercio reparati. Qui.

people, being both instructed by salutary Sacraments and supported by helps, may so receive the present gifts that they may merit to obtain eternal.

OF S. JOHN THE EVANGELIST

The Post-communion.

May the merits of John the blessed Evangelist, O LORD, we beseech Thee, accompany us, and alway implore Thy pardon for us.

OF THE HOLY INNOCENTS

The Post-communion.

May those, whose innocency we solemnly celebrate this day, O LORD, we beseech Thee, beg for us purity of minds. Through our LORD.

ON THE CIRCUMCISION OF THE LORD,

AND THE OCTAVE OF THE NATIVITY OF THE LORD.

The Collect.

O GOD, Who dost allow us to celebrate the eighth day of the Nativity of the SAVIOUR: make us, we beseech Thee, to be ever fortified by His Divinity, by Whose intercourse with flesh we are restored. Who.

DE S. STEPHANO

Collectio.

Da, quæsumus, Omnipotens Deus, ut sicut per cuncta mundi spatia Martyrum Tuorum facis victorias propagari, sic, Te auxiliante nobis, eorum sentiamus ubique præsentiam.

DE S. JOANNE EVANGELISTA

Collectio.

Supplicationibus Apostolicis Beati Joannis Evangelistæ, quæsumus, Ecclesiæ Tuæ, Domine, commendetur oblatio : cujus magnificis prædicationibus eruditur.

DE SS. INNOCENTIBUS

Collectio.

Da cunctis, Domine, in hoc loco consistentibus et universæ plebi istius loci : ut sic habeant ex sanctæ vitæ conversatione palmam ; sicut habuerunt parvuli ex passione victoriam. Per Dominum.

Missa.

Christo Domino nostro, Qui pro nobis dignatus est carne nasci, lege circumcidi, flumine baptizari, in hac octava Nativitatis Ejus die, qua in Se cir-

OF S. STEPHEN

The Collect.

Grant, we beseech Thee, Almighty God, that as Thou makest the victories of Thy Martyrs to be propagated through every part of the world, so, by Thy assistance, we may everywhere be sensible of their presence.

OF S. JOHN THE EVANGELIST

The Collect.

By the Apostolical supplications of blessed John the Evangelist, let the oblation of Thy Church be commended, O Lord, we beseech Thee: by the magnificent preachings of whom she is instructed.

OF THE HOLY INNOCENTS

The Collect.

Grant to all here present, O Lord, and to the whole people of this place: that they may so have the palm by the conversation of a holy life, as the little children had the victory by passion. Through our Lord.

The Missa.

Dearly beloved brethren, Christ our Lord, Who for us vouchsafed to be born in the flesh, to be circumcised by the law, to be baptized in the

cumcisionis sacramentum secundum præcepti veteris formam agi voluit, Fratres carissimi, humiliter deprecemur: ut intra Ecclesiæ uterum nos viventes, quotidie recreatione parturiat: quousque in nobis Sua forma, in qua perfectæ ætatis plenitudinem teneamus, appareat. Cordis nostri præputia, quæ gentilibus vitiis excreverunt, non ferro, sed Spiritu circumcidat donec carnali incremento, facinoribus amputatis, hoc solum in natura nostra faciat vivere, quod Sibi et servire valeat et placere. Quod Ipse præstare dignetur, Qui cum Patre et Spiritu Sancto vivit et regnat.

Secreta.

Præsta, quæsumus, Domine: ut per hæc munera quæ Domini nostri JESU Christi arcanæ nativitatis mysterio gerimus; purificatæ mentis intelligentiam consequamur. Per Eundem.

DE S. STEPHANO

Secreta.

Inter nostræ redemptionis miranda beneficia, et Sanctorum Martyrum gloriosa solemnia, cum mu-

river, on this the eighth day after His Nativity on which He willed that the sacrament of circumcision should be performed on Himself according to the form of the old law, Him let us humbly implore: that He would daily bring us forth by recreation who live in the womb of the Church, until there shall appear in us His Form in which we have the fulness of perfect age. That He would, not with a knife but by the SPIRIT circumcise our heart from the superfluity of gentile vices; until with the fleshly growth, wickedness being cut away, He may make that only to live in our nature, which may be able both to serve and to please Him, Which may Himself vouchsafe to grant, Who with the FATHER and the HOLY GHOST liveth and reigneth.

The Secret.

Grant, we beseech Thee, O LORD: that by these gifts which we bear in the mystery of the hidden Nativity of our LORD JESUS CHRIST; we may obtain the understanding of a purified mind. Through the Same.

OF S. STEPHEN

The Secret.

Amid the wondrous benefits of our redemption, and the glorious solemnities of the holy Martyrs,

neribus, Domine, Tuæ laudis occurrimus, agentes gratias et de remedii largitate et de provisione suffragii.

DE S. JOANNE EVANGELISTA

Secreta.

Suscipe, Domine, munera, quæ in ejus Tibi solemnitate deferimus, cujus nos confidimus patrocinio liberari.

DE SS. INNOCENTIBUS

Secreta.

Sanctorum Tuorum, (p. 116.)

Præfatio.

℣. Per Christum Dominum nostrum. Cujus hodie octavas nativitatis celebrantes, Tua, Domine, mirabilia veneramur. Quia quæ peperit, et mater et virgo est: Qui natus est, et Infans et Deus est. Merito cœli locuti sunt, Angeli gratulati, Pastores lætati, Magi mutati, Reges turbati, Parvuli gloriosa passione coronati. Lacta Mater Cibum nostrum: lacta panem de cœlo venientem in præsepio positum velut piorum cibaria jumentorum. Illic

we come to praise Thee, O LORD, with gifts, returning thanks both for the abundance of the remedy and for the provision of assistance.

OF S. JOHN THE EVANGELIST

The Secret.

Receive, O LORD, the gifts, which we offer unto Thee on the solemnity of him, by whose patronage we trust to be delivered.

OF THE HOLY INNOCENTS

The Secret.

Let not the pious prayer, (as at page 117.)

The Preface.

It is very meet . . . . Through CHRIST our LORD. Celebrating the Octave of Whose Nativity to-day, we venerate Thy wonders. Because she who brought forth is both a mother and a virgin: He Who is born is both an Infant and a GOD. With good cause did the Heavens speak, Angels congratulate, shepherds rejoice, Magi remove, kings become troubled, little children by a glorious passion obtain crowns. Give suck, O Mother, to our Food: give suck to the Bread Which comes from heaven and is laid in a man-

namque agnovit bos Possessorem suum, et asinus præsepium Domini sui, circumcisio scilicet, et præputium. Quod etiam Salvator et Dominus noster a Simeone susceptus in templo, plenissime dignatus est adimplere. Et ideo.

Post-sanctus.

Vere Sanctus, vere benedictus Dominus noster Jesus Christus Filius Tuus: Qui venit quærere et salvum facere quod perierat.

Post-mysterium.

Hæc nos, Domine, instituta et præcepta retinentes, suppliciter oramus: uti hoc sacrificium suscipere et benedicere et sanctificare digneris: ut fiat nobis Eucharistia legitima in Tuo, Filiique Tui nomine et Spiritus Sancti, in transformationem Corporis ac Sanguinis Domini Dei nostri Jesu Christi Unigeniti Tui. Per Quem omnia creas, creata benedicis, benedicta sanctificas et sanctificata largiris, Deus; Qui in Trinitate perfecta vivis et regnas in sæcula sæculorum.

Post Orationem Dominicam.

Libera nos a malo, Omnipotens Deus; et præsta: ut incisa mole facinorum, sola in nos proficiant

ger, the food as it were of pious beasts. For there the ox knew his owner, and the ass his master's manger, viz., circumcision and uncircumcision. Which also our SAVIOUR and LORD received by Simeon in the temple, vouchsafed most fully to fulfil. And therefore.

The Post-sanctus.

Truly Holy, truly Blessed is our LORD JESUS CHRIST Thy SON: Who came to seek and to save that which was lost.

After the Mystery.

We, O LORD, retaining these institutions and precepts, suppliantly pray: that Thou wouldst vouchsafe to receive and bless and sanctify this sacrifice: that it may be to us a legitimate Eucharist in Thy Name, and in Thy SON'S, and in the HOLY GHOST'S, in the transformation of the Body and Blood of the LORD our GOD, JESUS CHRIST Thine Only-Begotten, Through Whom Thou, O GOD, dost create all things, bless what is created, sanctify what is blessed and bestow [on us] what is sanctified; Who in perfect TRINITY livest and reignest for ever and ever.

After the Lord's Prayer.

Deliver us from evil, Almighty GOD; and grant: that the weight of wickedness being cut off, the

incrementa virtutum. Per Dominum nostrum JESUM Christum Filium Tuum.

Benedictio Episcopalis.

Omnipotens Deus, Cujus Unigenitus hodierna die, ne legem solveret, quam adimplere venerat, corporalem suscepit circumcisionem: spiritali circumcisione mentes vestras ab omnibus vitiorum incentivis expurget, et Suam in vos infundat benedictionem. Amen.

Et qui Legem per Moysen dedit, ut per Mediatorem nostrum benedictionem daret: exuat vos mortificationem vitiorum, et faciat perseverare in novitate virtutum. Amen.

Quo sic in senarii numeri perfectione in hoc sæculo vivatis, et in septenario inter beatorum spirituum agmina requiescatis, quatenus in octavo resurrectione renovati jubilæi, remissione ditati, ad gaudia sine fine mansura perveniatis. Amen.

Quod Ipse præstare.

Ante Post-communionem.

Refecti spiritali cibo et cœlesti poculo reparati, Omnipotentem Deum, Fratres carissimi, deprecemur: ut qui nos Corporis Sui participatione, et

increases of virtues alone may go on in us. Through our LORD JESUS CHRIST Thy SON.

The Episcopal Benediction.

Almighty GOD, Whose Only-Begotten underwent corporeal circumcision this day, that He might not break the Law which He had come to fulfil: cleanse your minds by spiritual circumcision from all incentives to vices, and pour into you His benediction. Amen.

And may He Who gave the Law by Moses, that He might give benediction by our Mediator: take away from you the mortification of vices, and make you persevere in the newness of virtues. Amen.

Whereby ye may live in this world in the perfection of the sixth number, and may rest in the seventh amid the armies of blessed spirits, so that renewed by the resurrection in the eighth of Jubilee, enriched with remission, ye may arrive at joys which abide without end. Amen.

Which may Himself vouchsafe.

Before the Post-communion.

Refreshed with spiritual food, and restored by the celestial cup, let us, dearly beloved brethren, implore Almighty GOD: that us, whom He has

Sanguinis effusione redemit; in requiem sempiternam jubeat collocari. Per.

Post-communio.

Præsta, quæsumus, Domine: ut quod Salvatoris nostri iterata solemnitate percipimus; perpetuæ nobis redemptionis conferat medicinam. Per Eundem.

DE S. STEPHANO

Post-communio.

Protegat, Domine, quæsumus, populum Tuum, et participatio cœlestis indulta convivii, et deprecatio collata Justorum.

DE S. JOANNE EVANGELISTA

Post-communio.

Refecti cibo, (ut supra p. 112.)

DE SS. INNOCENTIBUS

Post-communio.

Votiva, Domine, (ut supra, p. 122.)

redeemed by the participation of His Body and the effusion of His Blood; He would command to be placed in everlasting rest. Through.

The Post-communion.

Grant, we beseech Thee, O LORD: that what we receive from the repetition of the solemnity of our SAVIOUR; may confer upon us the medicine of perpetual redemption. Through.

OF S. STEPHEN

The Post-communion.

May both the participation of the heavenly banquet granted to them and the intercession of the Just conferred upon them, protect Thy people, O LORD, we beseech Thee.

OF S. JOHN THE EVANGELIST

The Post-communion.

Being refreshed, (as at p. 113.)

OF THE HOLY INNOCENTS

The Post-communion.

We have received, O LORD, (as at p. 123.)

Super-populum.

Omnipotens sempiterne Deus, Qui Tuæ Mensæ participes a diabolico jubes abstinere convivio: da, quæsumus, plebi Tuæ: ut, gustu mortiferæ profanitatis abjecto, puris mentibus ad epulas æternæ salutis accedat. Per.

IN OCTAVA S. STEPHANI.

Collectio.

Omnipotens sempiterne Deus, Qui primitias martyrum in beati Levitæ Stephani sanguine dedicasti: tribue quæsumus; ut pro nobis intercessor existat, qui pro suis etiam persecutoribus exoravit Dominum nostrum JESUM Christum Filium Tuum. Qui Tecum vivit.

DE S. JOANNE EVANGELISTA

Collectio.

Beati Joannis Evangelistæ, quæsumus, Domine, supplicatione placatus, et veniam nobis tribue et remedia sempiterna concede.

The Super-populum.

Almighty, everlasting GOD, Who dost order partakers of Thy Table to abstain from the banquet of devils: grant, we beseech Thee, to Thy people, that renouncing the taste of deadly profanity, they may with pure minds draw near to the banquets of eternal salvation. Through.

ON THE OCTAVE OF S. STEPHEN.

The Collect.

Almighty, everlasting GOD, Who hast dedicated the first-fruits of Martyrs in the blood of the blessed Levite Stephen: grant, we beseech Thee; that he may be an intercessor for us, who even for his persecutors prayed to our LORD JESUS CHRIST Thy SON. Who with Thee liveth.

OF S. JOHN THE EVANGELIST

The Collect.

Being appeased by the supplication of blessed John the Evangelist, we beseech Thee, O LORD, both grant us pardon and give eternal remedies.

DE SS. INNOCENTIBUS

Collectio

Deus, lactentium Fides, Spes infantium, Caritas puerorum, Qui per innocentium laudem cunctos provocas ad salutem; infunde in nobis puritatem lactentis infantiæ, concede doctrinam.

Secreta.

Donorum omnium, Deus, Auctor atque Largitor, Qui Sanctorum virtute multiplici Ecclesiæ Tuæ sacrum corpus exornas: da, eam in ipsorum defendi prece membrorum, de quorum excellentia gloriatur. Per.

DE S. JOANNE EVANGELISTA

Secreta.

Suscipe, Domine, (ut supra, p. 158.)

DE SS. INNOCENTIBUS

Secreta.

Sanctorum Tuorum, (ut supra, p. 116.)

Præfatio.

℣. Beati Stephani Levitæ simul et Martyris natalitia recolentes, qui fidei, qui sacræ militiæ,

OF THE HOLY INNOCENTS

The Collect.

O GOD, the Faith of sucklings, the Hope of infants, the Charity of children, Who by the praise of the Innocents dost incite all to salvation; pour into us the purity of sucking infancy, grant the doctrine.

The Secret.

O GOD, the Author and Bestower of all gifts, Who dost adorn the sacred body of Thy Church by the manifold virtue of Saints: grant that she may be defended by the prayer of those members in whose excellency she glories. Through.

OF S. JOHN THE EVANGELIST

The Secret.

Receive, O LORD, (as at p. 159.)

OF THE HOLY INNOCENTS

The Secret.

Let not the pious prayer, (as at p. 117.)

The Preface.

It is very meet . . . . . when we call to remembrance the birthday of Blessed Stephen, at once a

qui dispensationis et castitatis egregiæ, qui prædicationis, mirabilisque constantiæ, qui confessionis ac patientiæ nobis exempla veneranda proposuit. Et ideo Nativitatem Filii Tui merito præ cæteris, passionis suæ festivitate prosequitur, Cujus gloriæ sempiternæ primus Martyr occurrit. Per Christum.

Post-communio.

Auxilientur nobis, Domine, sumpta mysteria; et intercedente beato Stephano martyre Tuo, sempiterna protectione confirment. Per Dominum.

DE S. JOANNE EVANGELISTA

Post-communio.

Refecti cibo, (ut supra, p. 112.)

DE SS. INNOCENTIBUS

Post-communio.

Votiva, Domine, (ut supra, p. 122.)

Super-populum.

Conserva, quæsumus, Domine, filiorum Tuorum Tibi subditam servitutem; ut intervenientibus

Levite and a Martyr, who has set before us venerable examples of faith, of holy warfare, of excellent stewardship and chastity, of preaching and wonderful constancy, of confession and patience. And therefore justly does he follow in the festival of his passion, the Nativity of Thy SON, before all others, of Whose everlasting glory he comes as the First Martyr. Through CHRIST.

The Post-communion.

May the mysteries we have received aid us, O LORD; and, by the intercession of Blessed Stephen Thy Martyr, strengthen us with everlasting protection. Through our LORD.

OF S. JOHN THE EVANGELIST

The Post-communion.

Being refreshed, (as at p. 113.)

OF THE HOLY INNOCENTS

The Post-communion.

We have received, O LORD, (as at p. 123.)

The Super-populum.

Preserve, we beseech Thee, O LORD, the servitude of Thy children subject unto Thee; that,

Sanctis, Tua redemptione sint digni, Tua semper gratia sint repleti. Per.

IN OCTAVA S. JOANNIS EVANGELISTA.

Collectio.

Sit, Domine, quæsumus, beatus Joannes Evangelista nostræ fragilitatis adjutor, ut pro nobis Tibi supplicans copiosius audiatur. Per.

DE SS. INNOCENTIBUS

Collectio.

Deus, Qui martyrio et innocentia parvulorum triumphalem hunc diem esse fecisti; exempla ad augendam fidem ecclesiarum Tuarum proficientibus exaudire digneris. Per.

Secreta.

Suscipe, (ut supra, p. 158.)

DE SS. INNOCENTIBUS

Secreta.

Sanctorum, (ut supra, p. 116.)

by the intervention of Thy Saints, they may be worthy of Thy redemption, [and] always filled with Thy grace. Through our LORD.

ON THE OCTAVE OF S. JOHN THE EVANGELIST.

The Collect.

Let Blessed John the Evangelist, O LORD, we beseech Thee, be a helper of our frailty, that more abundantly supplicating Thee for us he may be heard. Through.

OF THE HOLY INNOCENTS

The Collect.

O GOD, Who by the martyrdom and innocence of little children hast made this day triumphal: examples for increasing the faith of Thy churches to them that do good, vouchsafe to hear. Through.

The Secret.

Receive, O LORD, (as at p. 159.)

OF THE HOLY INNOCENTS

The Secret.

Let not the pious prayer, (as at p. 117.)

Præfatio.

℣. Beati Joannis Apostoli gloriam recensentes. Qui ab Unigenito Tuo sic familiariter est dilectus, et immensæ gratiæ revelationibus inspiratus; ut omnem transgrediens creaturam, excelsa mente conspiceret, et evangelica voce proferret; quia "in principio erat Verbum, et Deus erat Verbum," et quia "hoc erat in principio apud Deum." Dicendo quippe *erat*, perpetuitatem sine initio demonstravit. Addendo *Et Deus erat Verbum, et Hoc erat in principio apud Deum*, et distinctionem protulit personalem, et unam Te cum Filio Tuo patefecit habere Deitatem. Qua majestatis æternæ claritate deprompta, summæ Divinitati cederet vocata gentilitas, et hæreticorum confutata versutia, nec confusionem prætenderet unionis, nec consempiternitatis minueret veritatem. Per Christum.

Benedictio Episcopalis.

Deus, Qui Tuos Apostolos pretiosa gentium lumina præparâsti; dum Jacobum et Joannem

The Preface.

It is very meet . . . while we rehearse the glory of Blessed John the Apostle: who was by Thine Only-Begotten so familiarly beloved, and inspired by revelations of immense grace; so that going beyond every creature, he beheld with exalted mind, and uttered with evangelic voice, that "In the beginning was the Word, and the Word was GOD," and that "It was in the beginning with GOD." That is to say, by saying "*was*," he showed His perpetuity without beginning. By adding "*And the Word was* GOD, *and it was in the beginning with* GOD," he both declared the personal distinction, and made known that Thou hast one Godhead with Thy SON. Which clearness of the ternal Majesty being drawn out, the multitude of he gentiles being called yielded to the Supreme ivinity, and the subtleness of the heretics is conted; he neither made a confusion of the Unity, r impaired the truth of the co-eternity. Through IRIST.

The Episcopal Benediction.

) GOD, Who hast prepared Thy Apostles as ious lights to the Gentiles; whilst Thou hast rred James and John to be candlesticks of

ad illustrandas animas inter vasa Ecclesiæ, candelabra fidei prætulisti. Amen.

Da plebi Tuæ imitari, quod unus exorando, alius docendo formavit. Amen.

Fructificet in hoc populo, quod seminavit iste verbo; plantavit ille martyrio. Ut eorum interventu hæc turba Illius reficiatur dulcedine, supra Cujus pectus carus Joannes accubuit. Amen.

Quod Ipse præstare.

Post-communio.

Apostolorum, quæsumus, Domine, intercessione nos adjuva: pro quorum solemnitate lætantes sancta Tua percepimus dona. Per Dominum.

DE SS. INNOCENTIBUS

Post-communio.

Votiva, (ut supra, p. 122.)

Super-populum.

Prosequere, Domine, populum Tuum, ut Apostolorum natalitia beata sanctorum et temporali consolatione fultus semper exerceat, et æterna miseratione redemptus agnoscat. Per.

faith amid the vessels of the Church for the illumination of souls. Amen.

Grant Thy people to imitate what the one by praying, the other by teaching, formed. Amen.

May that fructify in this people, which the latter sowed by the Word; which the former planted by martyrdom. That by their intervention this multitude may be refreshed by His sweetness, on Whose breast the beloved John reclined. Amen.

Which may Himself vouchsafe.

The Post-communion.

Help us, we beseech Thee, O LORD, by the intercession of the Apostles: in whose solemnity rejoicing, we have received Thy holy gifts. Through.

OF THE HOLY INNOCENTS

The Post-communion.

We have received, O LORD, (as at p. 123.)

The Super-populum.

Follow, O LORD, Thy people, that the blessed birthdays of the holy Apostles they may both always pass supported by temporal consolation and redeemed by eternal mercy acknowledge. Through.

IN OCTAVA SANCTORUM INNOCENTIUM.

Collectis.

Deus, Qui universam Ecclesiam Tuam pretiosorum Martyrum Tuorum virtutibus, velut quibusdam floribus coronasti; ut per triumphos Tuorum testium, et solemnitatum gloriam et devotionum exempla susciperes; sicut in hoc die, quo pro Domino nostro JESU Christo infantum innocentiam extollis usque ad merita passionum. Feliciter pro Christo mortui sunt; sed felicius cum Eodem in æternitate victuri: qui ad hoc tantum per humanam infirmitatem nati sunt ad ærumnam; ut per Dei gratiam nascerentur martyres ad coronam. Præsta, Omnipotens Deus, in hac solemnitate diei hujus: ut sicut illis dedisti palmas victoriæ, ita nobis quoque consortium tribuas sempiternum. Per Dominum.

Secreta.

Deus, Qui id quod per infantium videtur exiguum, magnum facis esse per merita: Qui primordia Adventus Tui triumphis glorificas par-

ON THE OCTAVE OF HOLY INNOCENTS.

The Collect.

O God, Who hast crowned Thy universal Church with the virtues of Thy precious Martyrs as with certain flowers: in order that by the triumphs of Thy witnesses, Thou mightest receive both the glory of solemnities and examples of devotions; as on this day on which Thou didst advance the innocency of Infants even to the merits of a passion for our Lord Jesus Christ. They died happily for Christ, but more happily shall they live with Him during eternity: they who to this end only by human infirmity were born to sorrow, that by the grace of God they might be born martyrs for a crown. Grant, Almighty God, in this solemnity of this day: that as to them Thou didst give palms of victory, so on us also Thou mayest bestow an everlasting fellowship [with them]. Through our Lord.

The Secret.

O God, Who dost make that which through infancy seems small to be great through merits: Who dost glorify the first fruits of Thine Advent

vulorum: prius eos passionis martyrio, quam ætatis provehis incremento. Felix mors eorum, et beatificanda conditio; per quam eis contigit ut sævitiam crudelissimi Herodis devicerint triumphando, et Christum mererentur in præmio. Da huic populo, Tuo Nomini consecrato, per consimilis gratiæ admirationem, meritorum similium dignitatem: ut qui hanc Sanctorum Infantum festivitatem pro honore nominis Tui celebrant; ad ipsorum Infantum beatitudinem profectu fidei semper ascendant. Quod Ipse præstare digneris Qui.

Præfatio.

℣. Æterne Deus. Pro his præcipue, quorum hodierno die annua festivitate recolentes memoriam passionis celebramus: quos Herodianus satelles lactantum matrum uberibus abstraxit; qui jure dicuntur Martyrum flores; qui in medio frigore infidelitatis exorti, velut primas erumpentes Ecclesiæ gemmas quædam persecutionis pruina discussit, rutilante fonte in Bethlehem civitatem. Infantes enim quia ætate loqui non poterant,

in the triumphs of children: Who didst promote them by the martyrdom of passion before they had advanced by increase of age. Happy their death, and blessed their condition! through which it happened to them that they overcame the savageness of most cruel Herod by triumphing, and merited CHRIST as their reward. Grant to this people, consecrated to Thy Name, through the like admirable grace, the dignity of like merits: that they, who celebrate this festival of holy Infants to the honour of Thy Name, may always ascend by increase of faith to the blessedness of the Infants themselves. Which do Thou vouchsafe to grant, Who livest.

The Preface.

It is very meet . . . . everlasting GOD. For those especially the memory of whose passion commemorating we this day celebrate with yearly festivity: whom the soldier of Herod tore from the breasts of the mothers that suckled them, who are rightly called flowers of Martyrs, who sprung up in the midst of the cold of infidelity, whom being as it were the first tender buds of the Church a certain frost of persecution cut down, the fountain growing red in the city of Bethlehem. For infants because by reason of their age they could not speak, they echoed the

laudem Domini cum gaudio resonabant. Occisi prædicant, quod vivi non poterant. Loquuntur sanguine, quod lingua nequiverunt. Contulit his martyrium laudem; quibus abnegaverat lingua sermonem. Præmittit Infantes Infans Christus ad cœlos; transmittit nova exenia Patri; primitias exhibet Genitori parvulorum prima martyria, Herodis scelere perpetrata. Præstat hostis corpori; dum nocet, beneficium tribuit; dum occidit, moriendo vivitur: cadendo resurgitur: victoria per interitum comprobatur. Pro his ergo beneficiis et pro præsenti solemnitate immensas pietati Tuæ gratias referentes, potius quam rependentes cum sanctis Angelis et Archangelis, qui Unum Te Deum Dominantem, distinctum nec divisum, Trinum nec triplicem, Solum nec solitarium, consona laudamus voce, dicentes :

Benedictio Episcopalis.

Deus, Qui Tibi consecrasti primitias martyrum ab innocentia parvulorum. Amen.

Et prius Tibi coaptasti in confessione Infantium; quam lingua solveretur in verba. Amen.

praise of the LORD with joy. Being slain they preach, what living they could not. They utter by their blood, what they could not by their tongue. He conferred the praise of martyrdom on those to whom He had denied speech by the tongue. The Infant CHRIST sends infants before Him into Heaven; He transmits new gifts to the FATHER; He presents to Him that begot Him as first-fruits the first martyrdoms of children, through the perpetration of Herod's wickedness. The enemy takes the body, while hurting it, he bestows a benefit; while he slays, it by dying is made alive; by falling it is raised again; victory is made good by destruction. For these benefits therefore and for the present solemnity giving great thanks to Thy goodness, but not repaying Thee, with the holy Angels and Archangels we praise with one voice Thee One GOD, the Ruler, distinct in person but not divided, Trine not Threefold, Alone yet not solitary, saying:

The Episcopal Benediction.

O GOD, Who hast consecrated to Thyself the first-fruits of martyrs from the innocency of little children. Amen.

And hast fitted infancy for Thyself by confession, before its tongue was loosed in words. Amen.

Concede plebem Tuam innocentem per gratiam, etsi non sint tempore sanguine fuso martyria. Amen.

Servetur hic populus purgatus Baptismate; Qui Tibi placitam fecisti innocentiam per cruorem. Amen.

Ut illic suo interventu grex accedat per lavacrum, ubi felices Parvuli perfusi rore sanguinis gloriantur. Amen.

Quod Ipse præstare, &c.

Post-communio.

Annue, quæsumus, Omnipotens Deus, ut sicut eos, quorum natalitia recensemus, per Tuam gratiam beneplacitos fecit ætas exitu, sic nos Tuæ pietati salutaris humilitas præstet acceptos. Per.

Super-populum.

Tribue, Domine, quæsumus, fidelibus Tuis, ut, sicut ait Apostolus, non efficiantur pueri sensibus, sed malitia innoxii reperiantur ut parvuli; ut martyres festivitatis hodiernæ, quos meritis æquare non possunt, mentis simplicitate sectentur. Per.

Give Thine innocent people martyrdoms through grace, although there are none in time by the effusion of blood. Amen.

Let this people be preserved who have been cleansed by Baptism; Thou Who hast made innocency pleasing to Thee through blood. Amen.

That by their intervention the Flock may by the laver come to that place where the happy Infants, besprinkled with the dew of their blood, are in glory. Amen.

Which may Himself vouchsafe.

The Post-communion.

Grant, we beseech Thee, Almighty God, that as their age at their death made those, whose birthday we commemorate, well-pleasing through Thy grace, so salutary humility may render us acceptable unto Thy goodness. Through.

The Super-populum.

Grant, O Lord, we beseech Thee, to Thy faithful that, as the Apostle says, they may not become children in understanding but may be found as children in freedom from malice; so that in simplicity of mind they may follow the martyrs of this day's festival, whom they are unable to equal in merits. Through.

IN VIGILIA EPIPHANIÆ.

Collectio.

Corda nostra, quæsumus, Domine, venturæ festivitatis splendor illustret: quo mundi hujus tenebris carere valeamus, et perveniamus ad patriam claritatis æternæ. Per.

Missa.

Deum Omnipotentem, Qui nobis hujus noctis festivitatem indulsit, Fratres carissimi, deprecemur: ut det nobis etiam munditiam cordis; ut sicut Magi, stella præeunte, Dominum Jesum Christum invenerunt, et optata consecuti sunt gaudia, atque apertis thesauris suis, obtulerunt Ei munera aurum, thus et myrrham; ita et nos famuli Sui, Ejusdem Salvatoris nostri auxilio præmoniti, terram promissionis mereamur ingredi: ut gaudeamus no æterna regni cœlestis possessione ditari. Per Dominum nostrum Jesum Christum Filium Suum, Secum viventem semperque regnantem.

ON THE VIGIL OF THE EPIPHANY.

The Collect.

May the splendour of the approaching festival, we beseech Thee, O LORD, illuminate our hearts: whereby we may prevail to be free from the darkness of this world, and arrive at the region of eternal brightness. Through.

The Missa.

Let us beg, dearly beloved brethren, Almighty GOD, Who has indulged us with the festivity of this night: that He may give us also cleanness of heart; that as the Magi, through the star which preceded them, found the LORD JESUS CHRIST, and obtained the joys they longed for, and having opened their treasures, offered unto Him gifts, gold, frankincense and myrrh; so also we His servants, being forewarned by the Same our SAVIOUR, may merit to enter the land of promise: so that we may joy in being enriched with the eternal possession of the heavenly country. Through our LORD JESUS CHRIST His SON, with Him living and always reigning.

Secreta.

Tribue, quæsumus, Domine: ut Eum præsentibus immolemus sacrificiis et sumamus, Quem venturæ solemnitatis pia munera præloquuntur, Dominum nostrum JESUM Christum Filium Tuum. Qui Tecum vivit.

Præfatio.

℣. Æterne Deus. Et Te laudare mirabilem Deum in omnibus operibus Tuis, quibus sacratissima regni Tui mysteria revelasti. Hanc etenim festivitatem Dominicæ Apparitionis index stella præcessit, quæ natum in terra cœli Deum Magis stupentibus nuntiaret, ut manifestandus mundo Deus et cœlesti denuntiaretur indicio, et temporaliter procreatus, signorum temporalium ministerio panderetur. Et ideo.

Benedictio Episcopalis.

Deus, Qui præsentem diem ita dignaris diligere, ut eum tot elegeris miraculis illustrare. Amen.

Qui dignatus es pro forma facturæ Tuæ salutis nostræ, in Jordanis fontem Fons aquæ vivæ descendere. Amen.

The Secret.

Grant, we beseech Thee, O LORD: that in the present sacrifices we may immolate and receive Him, of Whom the pious gifts of the coming solemnity tell before, our LORD JESUS CHRIST, Thy SON, Who with Thee liveth.

The Preface.

It is very meet . . . . everlasting GOD. And to praise Thee as a GOD wonderful in all Thy works, in which Thou hast revealed the most holy mysteries of Thy kingdom. For on this festival of the LORD's appearance a leading star went before, to announce to the astonished Magi that the GOD of Heaven was born on earth, so that GOD about to be manifested in the world might both be pointed out by a heavenly sign, and He Who was born in time be proclaimed abroad by temporal signs. And therefore.

The Episcopal Benediction.

O GOD, Who didst vouchsafe so to love the present day, that Thou didst choose to illustrate it with so many miracles. Amen.

Who didst vouchsafe to descend, O Fount of living water, into the font of Jordan as a symbol of Thy working of our salvation. Amen.

In quo Te adorandum stella Magos docuit, et aquæ pallor vina produxit. Amen.

Esto Tuæ familiæ Ipse Lux itineris, Qui stella indice clarificatus es Rex salutis. Amen.

Converte ad Te quærendum stupidas mentes hominum, Qui nuptiale convivio vertisti latices in falernum. Amen.

Ut juncta cum Angelis in excelsis Deo Tibi cantet gloriam plebs protecta. Amen.

Quod Ipse præstare, &c.

Post-communio.

Da nobis, quæsumus, Domine, digne celebrare mysterium quod in nostri Salvatoris infantia miraculis coruscantibus declaratur, et corporalibus incrementis manifesta designatur humanitas. Per Eundem.

IN EPIPHANIA DOMINI.

Collectio.

Deus, Qui hodierna die Unigenitum Tuum gentibus stella duce revelasti: concede propitius; ut

In which day the star taught the Magi where Thou wert to be adored, and the paleness of water produced wines. Amen.

Be to Thy family Thyself the Light on their journey, Who wert by the guiding of a star manifested to be the King of Salvation. Amen.

Turn the stupid minds of men to seek Thee, Who at the nuptial banquet didst turn water into wine. Amen.

That the people being protected may in conjunction with the Angels to Thee chant Glory to God in the highest. Amen.

Which may Himself vouchsafe.

The Post-communion.

Grant us, we beseech Thee, O Lord, worthily to celebrate the mystery which is declared in the infancy of our Saviour by resplendent miracles, and the Humanity manifestly shown by corporeal increase. Through the Same.

ON THE EPIPHANY OF THE LORD.

The Collect.

O God, Who on this day didst reveal Thine Only-Begotten to the Gentiles by the leading of a

qui jam Te ex fide cognovimus, usque ad contemplandam speciem Tuæ celsitudinis perducamur. Per Eundem Dominum nostrum.

Missa.

Venerabilem ac primitivum in mirabilibus Epiphaniæ diem, in quo noster Redemptor et Dominus virtutis Suæ documenta prætendens, ab annis infantiæ Paternam protulit potestatem; obsequiorum nostrorum famulantibus votis, et celebri solemnitate, Fratres carissimi, veneremur, pia obsecratione poscentes: ut Qui tunc aquas in vina mutavit; nunc in Sanguinem Suum oblationum nostrarum vina convertat; et Qui aliis saturitatem, meri potatione, concessit, nos potationis Suæ libamine, et Paraclyti Spiritus infusione sanctificet. Per Dominum nostrum Jesum Christum Filium Suum, Qui Secum.

Secreta.

Ecclesiæ Tuæ, quæsumus, Domine, dona propitius intuere; quibus non jam aurum, thus, et myrrha profertur: sed quod eisdem muneribus declaratur, immolatur et sumitur, Jesus Christus Filius Tuus Dominus noster. Qui Tecum vivit.

star: grant propitiously; that we, who now know Thee by faith, may be brought even to the contemplation of the beauty of Thine Excellency. Through the Same.

The Missa.

Let us venerate, dearly beloved brethren, the venerable day of the Epiphany, the first in miracles, in which our Redeemer and LORD exhibiting tokens of His power, made known Paternal might from the years of infancy;—waiting upon it with the prayers of our service and with high solemnity, begging with pious intreaty: that He, Who then changed waters into wines, would now turn the wines of our oblations into His Own Blood; and that He, Who to others conceded plenteousness of wine to drink, would sanctify us by the drink-offering of His chalice and by the infusion of the SPIRIT the Paraclete. Through our LORD JESUS CHRIST, His SON, Who with Him liveth.

The Secret.

Look down propitiously, we beseech Thee, O LORD, upon the gifts of Thy Church; by which are not now offered gold, frankincense, and myrrh, but That Which is signified by these very offerings, is immolated and received, JESUS CHRIST, Thy SON, our LORD. Who with Thee.

Præfatio.

℣. Æterne Deus. Quia cum Unigenitus Tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis Suæ luce reparavit. Et ideo.

Post-sanctus.

Vere Sanctus, vere benedictus Dominus Jesus Christus Filius Tuus. Qui ad puerperii cœlestis indicium, hæc hodie contulit mundo Suæ miracula majestatis; ut adorandam Magis ostenderet stellam: et transacto temporis intervallo, aquas in vino mutaret: Suoque Baptismate sanctificaret fluenta Jordanis, Jesus Christus Dominus noster.

Infra Actionem.

Communicantes, et diem sacratissimum celebrantes, quo Unigenitus Tuus in Tua Tecúm gloria coæternus, in veritate nostræ carnis natus, Magis de longinquo venientibus visibilis et corporalis apparuit: sed et memoriam . . . . genitricis Ejusdem Dei.

Ante Orationem Dominicam.

Non nostro præsumentes, Domine, merito, sed Domini nostri Jesu Christi Filii Tui, Quem ut

The Preface.

It is very meet . . . . everlasting GOD. Because when Thine Only-Begotten appeared in the substance of our mortality, He repaired us by the new light of His immortality. And therefore.

Post-sanctus.

Truly Holy, truly Blessed is our LORD JESUS CHRIST Thy SON. Who to point out the birth of the Heavenly Babe, gave the world to-day those miracles of His Majesty; that He showed the Magi the star that they might adore: and after an interval of time had elapsed, changed water into wine: and by His Own Baptism sanctified the floods of Jordan, JESUS CHRIST our LORD.

Within the Action.

Communicating, and celebrating the most holy day, in which Thine Only-Begotten, co-eternal with thee in Thy glory, born in the truth of our flesh, appeared visible and corporeal to the Magi coming from afar: as also venerating the memory in the first place of the glorious ever-virgin Mary, the mother of the same our GOD and LORD

Before the Lord's Prayer.

Not presuming, O LORD, on our own merit, but obedient to the command of our LORD JESUS

nos a tenebris et umbra mortis liberamet ministri, obedientes imperio. Indigni quidem sumus nomine filiorum; sed jubemur dicere:

Pater noster.

Post Orationem Dominicam.

Libera nos a malo, Omnipotens æterne Deus: et dominare Tu nostri; Qui mortis a nobis dominia repulisti; ut Tua semper, Domine, cogitemus cum alacritate mandata, cum timore judicia, cum exultatione promissa. Per Eum Qui Tecum vivit, dominatur et regnat Deus in unitate Spiritus Sancti in sæcula sæculorum.

Benedictio Episcopalis.

Deus lumen verum, Qui Unigenitum Suum hodierna die, stella duce, gentibus voluit revelare: Sua vos dignetur benedictione ditare. Amen.

Quo exemplo Magorum mystica Domino Jesu Christo munera offerentes, spreto antiquo hoste, spretisque contagiis vitiorum ad æternam patriam redire valeatis per viam virtutum. Amen.

CHRIST Thy SON, Whom Thou hast sent in order that He may deliver us from darkness and the shadow of death. Unworthy indeed are we of the name of sons, but we are bid to say:

Our FATHER.

After the Lord's Prayer.

Deliver us from evil, Almighty eternal GOD: and do Thou rule over us, Who hast driven away from us the dominion of death; that we may always, O LORD, bear in remembrance Thy commandments with alacrity, Thy judgments with fear, Thy promises with exultation. Through Him Who with Thee liveth, ruleth and reigneth GOD in the Unity of the HOLY GHOST for ever and ever.

The Episcopal Benediction.

May GOD the true Light, Who willed on this day to reveal His Only-Begotten to the Gentiles by the leading of a star: vouchsafe to enrich you with His benediction. Amen.

By which example offering to the LORD JESUS CHRIST the mystic offerings of the Magi, despising the old enemy, and despising the contagions of vices, may ye prevail to return to your eternal native country by the way of virtues. Amen.

Detque vobis veram mentium innocentiam, Qui super Unigenitum Suum Spiritum Sanctum demonstrari voluit per columbam; eaque virtute mentes vestræ exerceantur ad intelligenda Divini Legis arcana, qua in Cana Galileæ lympha est in vinum conversa. Amen.

Quod Ipse, &c.

Ante Post-communionem.

Divinam misericordiam, Fratres carissimi, concordi oratione poscamus: uti hæc salutifera Sacramenta nostris recepta pectoribus, purificent animam, corpusque sanctificent, atque in spem cœlestium viscera pariter et corda confirment. Quod Ipse præstare dignatur, Qui vivit et regnat.

Post-communio.

Præsta quæsumus, Omnipotens Deus: ut quæ solemni celebramus officio, purificatæ mentis intelligentia consequamur. Per Dominum.

Super-populum.

Deus, Qui per hujus celebritatis mysterium æternitatis Tuæ lumen cunctis Gentibus suscitasti: da plebi Tuæ Redemptoris sui plenum cognoscere fulgorem; ut ad perpetuam claritatem per Ejus incrementa perveniat. Per.

May He give you true innocency of minds, Who willed that the HOLY GHOST should be shown upon His Only-Begotten by a dove; and may your minds be trained to understand the secrets of the Divine Law by that virtue whereby water was changed into wine at Cana of Galilee. Amen.

Which may Himself vouchsafe, &c.

Before the Post-communion.

Let us beg the divine mercy, dearly beloved Brethren, with united prayer: that these salutary Sacraments being received into our breasts, may purify the soul and sanctify the body, and strengthen the bowels and heart in the hope of heavenly things. Which may Himself vouchsafe to grant, Who liveth.

The Post-communion.

Grant, we beseech Thee, Almighty GOD: that what we celebrate with a solemn office, we may attain to by the understanding of a purified mind. Through.

The Super-populum.

O GOD, Who by the mystery of this celebration hast kindled a light for all nations: grant to Thy people to recognize the full brightness of their Redeemer; so that they may attain through His increase to perpetual glory. Through.

DIE I. INFRA OCTAVAM EPIPHANIÆ.

Collectio.

Omnipotens sempiterne Deus, Qui Verbi Tui incarnationem præclari testimonio sideris indicasti; quod videntes Magi oblatis majestatem Tuam muneribus adorarunt: concede, ut semper in mentibus nostris Tuæ appareat stella justitiæ, et noster in Tua sit confessione thesaurus. Per.

Secreta.

Præsta, Omnipotens Deus, per ineffabilem misericordiæ Tuæ caritatem: ut Cujus virtus atque majestas in mirabilium Tuorum diversitate claruit, in nostrarum quoque mentium purificatione clarescat. Præsentem itaque oblationem ita inlabere: ut medelam viventibus, defunctis refrigerium præstet. Et quorum nomina texuit recitatio præmissa sortem inter Electos jubeas adgregare. Per Dominum.

Præfatio.

℣. Æterne Deus: quia notam fecisti in populis virtutem Tuam, et salutare Tuum cunctis

FIRST DAY WITHIN THE OCTAVE OF THE EPIPHANY.

The Collect.

Almighty everlasting GOD, Who didst point out the incarnation of Thy Word by the testimony of a shining star; which when the Magi saw having offered gifts they adored Thy Majesty: grant, that the star of Thy justice may always appear in our minds, and that our treasure may be in Thy confession. Through our LORD.

The Secret.

Grant, Almighty GOD, through the ineffable charity of Thy mercy: that He Whose power and majesty shone forth in the diversity of Thy wonderful works, may also grow bright in the purification of our minds. So flow therefore into the present oblation: that it may afford healing to the living, refreshment to the departed, and that Thou mayest order those whose names have been recited to have their lot joined to the number of the elect. Through.

The Preface.

It is very meet . . . . everlasting GOD. Because Thou hast made known Thy power among the

gentibus declarasti, hodiernum declarans
quo ad adorandam veri Regis infantiam, e
de remotis mundi partibus viros clarior
sideribus stella perduceret; et cœli ac te
minum in salutem omnium corporaliter
radio suæ lucis ostenderet. Propterea
gaudiis totus per orbem terrarum mundi
tat: sed et supernæ concinunt Potestates h
gloriæ Tuæ, sine fine dicentes.

Benedictio Episcopalis.

Descendat, Domine, a sedibus Tuis supe
famulorum et famularum Tuarum, Spiritu
tatis; Ille Qui in Jordane, Joanne Domin
tizante, in columba corporaliter visus est
disse. Amen.

Reple animas eorum vino justitiæ, Qui
Tuo hodie aquarum saporem in vinum
Amen.

Qui omnium iniquitatum hujus plebis
purget, vitia mundet, corda sanctificet. A

Infunde etiam super eos spiritalium d
tutum, ut nihil in eis inimicus, aut violer

people, and hast declared Thy salvation unto all nations, declaring this day, on which a star more brilliant than other stars guided from the remote parts of the world men stirred up to adore the infancy of the true King; and showed by the ray of its light the LORD of heaven and earth corporeally born for the salvation of all men. Wherefore since joys are spread over the orb of the earth let the whole world exult: and let the supernal Powers also sing together the hymn of Thy glory, without end saying.

The Episcopal Benediction.

Let the Spirit of holiness, O LORD, descend from Thy Throne upon the heads of Thy servants, men and women: He Who at Jordan, when John was baptizing the LORD, was seen to descend bodily in the form of a dove. Amen.

Fill their souls with the wine of justice, Thou Who by Thy Word didst on this day change water into wine. Amen.

Who may purge away the stains of all the iniquities of this people, cleanse their vices, sanctify their hearts. Amen.

Pour upon them also the gifts of spiritual virtues, that no enemy or violence may steal upon them; but that these, who have been called to the

ripiat; sed per bonæ conversationis perseverantiam hi, qui in adoptionem vocati sunt filiorum, intrare in possessionem mereantur heredum. Amen.

Quod Ipse præstare, &c.

Post-communio.

Deus, Qui per Unigenitum JESUM Christum Filium Tuum Dominum nostrum, sanctificationem salutis æternæ aquis regenerantibus præstitisti; et veniente super caput Illius spiritali columba, per Spiritum Sanctum Ipse venisti: dona, quæsumus, ut veniat super hanc omnem Ecclesiam Tuam illa benedictio, quæ cunctos jugiter protegat; quæ diversos sine cessatione benedicat; quæ cursum Te sequentium dirigat; quæ se expectationi omnium januam Regni cœlestis aperiat. Per Dominum nostrum.

DIE II. INFRA OCTAVAM EPIPHANIÆ.

Collectio.

Omnipotens sempiterne Deus, fidelium Splendor animarum, Qui hanc solemnitatem electionis Gen-

adoption of sons, may through perseverance in good conversation merit to enter upon the possession of their inheritance. Amen.

Which may Himself vouchsafe, &c.

The Post-communion.

O God, Who through Thine Only-Begotten Son Jesus Christ our Lord hast bestowed upon the regenerating waters the sanctification of eternal salvation; and by the coming upon His Head of the Spiritual Dove, didst Thyself come through the Holy Ghost: grant, we beseech, that that benediction may come upon all this Thy Church, which may continually protect the whole; which may bless diverse without ceasing: which may direct the course of them that follow Thee; which may open the gate of the heavenly kingdom to all that wait for it. Through our Lord.

THE SECOND DAY WITHIN THE OCTAVE OF THE EPIPHANY.

The Collect.

Almighty everlasting God, the Splendour of faithful souls, Who hast consecrated this solemnity

tium primitiis consecrasti: imple mundum glo
Tua, et subditis Tibi populis per Luminis T
appare claritatem. Per.

Missa.

Incorruptarum naturarum beneficiorum Don
num ac Deum nostrum, Fratres carissimi, dep
cemur: ut nos in Epiphaniæ, id est Manifes
tionis Suæ diem, ad sacram excubiarum solem
tatem collectos, tales faciat; qui inlustrations
Incarnationis Ejus vel Nativitatem ex Virgine
Baptismum apud Jordanem, vel mirabilia ap
Chana signo pro nostro salute credimus factu
nostro in nobis opere demonstremus, ut bene
ciorum immensitatem nostris confessionibus lu
demur. Per Dominum nostrum JESUM Christu
Filium Suum, qui Secum vivit.

Post-communio.

Illumina, quæsumus, Domine, populum Tum
et splendore gratiæ Tuæ cor ejus semper accend
ut Salvatoris mundi, stella famulante, manifesta
nativitas mentibus eorum et reveletur semper
crescat. Per.

by the first-fruits of the election of the Gentiles: fill the world with Thy glory, and show the brightness of Thy light to the people that are subject unto Thee. Through.

The Missa.

The LORD of benefits of incorrupt natures and our GOD, let us, dearly beloved brethren, implore: that He would make us, who are collected to the sacred solemnity of watching on the day of the Epiphany, that is, of His Manifestation, to be such as believe the setting out of His Incarnation or the Nativity from a Virgin or the Baptism at Jordan, or the miracles at Cana, wrought in symbol for our salvation; let us show by our work in us, that we may manifest the greatness of the benefits by our confessions. Through our LORD JESUS CHRIST, His SON, Who with Him liveth.

The Post-communion.

Enlighten, we beseech Thee, O LORD, Thy people, and always enkindle their heart by the splendour of Thy glory: that the Nativity of the SAVIOUR of the world, by the ministry of a star, made manifest, may be both revealed to their minds, and always increase. Through.

DIE III. INFRA OCTAVAM EPIPHANI

Collectio.

Concede nobis, Omnipotens Deus, ut Sal
Tuum, nova cœlorum luce mirabile, quod ac
lutem Mundi hodierna festivitate processit, ne
semper innovandis cordibus oriatur. Per.

Missa.

Deum Qui sanctam huic Epiphaniæ festivit
nomen de mirabilibus dedit, Fratres carissimi
misericordiam Domini Dei nostri Jesu Ch
suppliciter deprecemur, ut sicut hodierna so
nitas et Apparitio et Illuminatio et Declarati
miraculo aquæ in vinum versæ, ita in populo
est, ut claritas majestatis Suæ sine cessatione
geat, et sanctitatis lumen semper appareat, ut
ista Suo nomine consecrata permaneat.

Præfatio.

℣. Æterne Deus. Qui nobis super Jor
alveum de cœlis vocem in modum tonitrui

THE THIRD DAY WITHIN THE OCTAVE OF THE EPIPHANY.

The Collect.

Grant unto us, Almighty God, that Thy salvation, wonderful in the new light in the heavens which on this day's festival went forth for the salvation of the world, may always arise in our hearts to renew them. Through.

The Missa.

Let us, dearly beloved brethren, suppliantly pray God, Who has given this holy festival of the Epiphany a name from the miracles, through the mercy of our Lord God Jesus Christ, that as this day's solemnity is both an apparition and illumination and a declaration, from the miracle of the water turned into wine, so may it be among His people, that the brightness of His Majesty may shine without ceasing, and the light of sanctity may always appear, so that this people may remain consecrated to His Name.

The Preface.

It is very meet . . . . everlasting God. Who hast given us a voice from heaven like thunder at

buisti: ut Salvatorem sæculi demonstrares, et Patrem luminis æterni ostenderes: cœlos aperuisti; aerem benedixisti; fontem purificasti; et Tuum Unicum per columbam Sancti Spiritus demonstrasti. Susceperunt fontes hodie benedictionem Tuam, et tulerunt maledictionem nostram; ita ut credentibus purificationem omnium delictorum exhibeant, et Deo filios regenerando faciant ad vitam æternam, quos ad temporalem vitam carnalis nativitas fuderat. Nam quos mors per prævaricationem cœperat; hos Vita æterna a morte recipiens ad cœlorum regna revocat. Unde debita exultatione voces nostras jungimus confessionibus Angelorum: qui gloriam Tuam mirabile sacramento hodierna solemnitate venerantes, pro apparitione JESU Christi Domini nostri, et pro nostræ vocationis exordio sacrificium Tibi laudis offerimus. Per Ipsum Dominum nostrum. Per Quem majestatem Tuam laudant Angeli.

Benedictio Episcopalis.

Omnipotens Artifex, Qui sæpe quamplurimis, hodie tamen insignibus Te declarasti miraculis. Amen.

the bed of the Jordan: in order that Thou mightest point out the SAVIOUR of the world, and show the FATHER of eternal light; Thou hast opened the heavens; Thou hast blessed the air; Thou hast purified the fountain; and pointed out Thine Only-Begotten through the Dove of the HOLY GHOST. The Fonts have to-day received Thy benediction, and taken away our malediction; so that they may afford to the faithful purification from all sins, and by regenerating beget sons to GOD unto life eternal, of those to whom a carnal nativity had given temporal life. For whom death through the transgression had taken captive; these Life eternal snatching from death recalls to the kingdom of heaven. Whence with due exultation we join our voice to the thanksgivings of the Angels: and venerating Thy glory on this day's solemnity in the wonderful sacrament, we offer unto Thee the sacrifice of praise for the apparition of our LORD JESUS CHRIST, and for the beginning of our vocation. Through the same our LORD. Through Whom Angels praise Thy Majesty.

The Episcopal Benediction.

Almighty Artificer, Who hast so often in so many, and to-day in so great miracles, declared Thyself. Amen.

Qui recurrenti tempore multiplicasti Pastor vinum prius in hydriis, deinde cibos in cophanis. Amen.

Adesto Tuæ plebi, devotione singulari Te sacra per mysteria veneranti. Amen.

Porrige Pastor epulum: quo, victa fame sæculi, cibis æternitatis animæ saginentur. Ut cum hinc transferri migrando præcipietur, illic admitti permittatur; unde Te Deum adoravit Magis admiratum, adstans sidus præsepio. Amen.

Quod Ipse præstare.

DIE IV. INFRA OCTAVAM EPIPHANIÆ.

Collectio.

Præsta, quæsumus, Omnipotens Deus, ut Se vatoris mundi stella duce manifesta Nativit mentibus nostris reveletur semper et crescat. I Eundem.

Ante Secretam.

Auditis nominibus ac desideriis offeren Fratres carissimi, Dei Patris Omnipotentis cle

Who didst as time ran on multiply, O Thou Shepherd, first the wines in the waterpots, afterwards the loaves in the baskets. Amen.

Be present to Thy people, who with singular devotion venerate Thee by holy mysteries. Amen.

Spread, O Shepherd, a banquet; by which the famine of the world having been overcome, souls may be fed with the food of eternity. So that when commanded to be transferred hence by removal, they may there be allowed admission where over the manger the star, to the astonishment of the Magi, standing adored Thee, O GOD. Amen.

Which may Himself.

THE FOURTH DAY WITHIN THE OCTAVE OF THE EPIPHANY.

The Collect.

Grant, we beseech Thee, Almighty GOD, that the Nativity of the SAVIOUR of the world manifested by the leading of a star, may be revealed to our minds and always grow in them. Through.

Before the Secret.

Having heard the names and the desires of the offerers, dearly beloved brethren, let us beg the

tiam deprecemur, ut Qui hodie per Filium Suum mirifice aquæ speciem vertit in vinum, ita omnium simul oblationes et vota convertere dignetur in sacrificium divinum; et accepto ferre, ut accepto tulit Abel justi Sui munera et Abrahæ patriarchæ Sui hostias. Et quorum nomina texuit recitatio præmissa, eorum sortem inter Electos jubeat adgregare. Per Dominum nostrum JESUM Christum Filium Suum, Secum viventem semperque regnantem.

DIE V. INFRA OCTAVAM EPIPHANIÆ.

Collectio.

Illumina, quæsumus, Domine, populum Tuum, et splendore gloriæ Tuæ cor ejus semper accende, ut Salvatorem suum et incessanter agnoscat et veraciter apprehendat Dominum nostrum JESUM Christum, Qui Tecum.

clemency of GOD the FATHER Almighty, that He Who this day by His SON wonderfully turned the element of water into wine, may so in like manner vouchsafe to convert the oblations and vows of all into a divine sacrifice; and accept it, as He accepted the gifts of Abel His just one and the hosts of Abraham His patriarch. And that He may command the lot of those whose names were contained in the preceding rehearsal, to be aggregated among the Elect. Through our LORD JESUS CHRIST, His SON, with Him living and always reigning.

THE FIFTH DAY WITHIN THE OCTAVE OF THE EPIPHANY.

The Collect.

Enlighten, we beseech Thee, O LORD, Thy people and always enkindle their heart by the splendour of Thy glory, that they may both unceasingly acknowledge their SAVIOUR and truly lay hold of our LORD JESUS CHRIST, Who with Thee.

DIE VI. INFRA OCTAVAM EPIPHANIÆ.

Collectio.

Deus, Illuminator omnium gentium, da populis Tuis, perpetua pace gaudere, et illud lumen splendidum infunde cordibus nostris, quod trium Magorum mentibus aspirasti. Per.

IN OCTAVA EPIPHANIÆ.

Collectio.

Deus, Cujus Unigenitus in substantia nostræ carnis apparuit: præsta, quæsumus, ut per Eum, Quem similem nobis foris agnovimus, intus reformari mereamur. Qui Tecum.

Secreta.

Hostias Tibi Domine, pro nati Filii Tui apparitione deferimus, suppliciter exorantes: ut sicut Ipse nostrorum Auctor est munerum, ita sit Ipse misericors et susceptor, Jesus Christus Dominus noster. Qui Tecum.

THE SIXTH DAY WITHIN THE OCTAVE OF THE EPIPHANY.

The Collect.

O God, the Enlightener of all nations, grant Thy people to rejoice in perpetual peace, and pour into our hearts that splendid light with which Thou didst inspire the minds of the three Magi. Through.

ON THE OCTAVE OF THE EPIPHANY.

The Collect.

O God, Whose Only-Begotten appeared in the substance of our flesh: grant, we beseech Thee, that through Him, Whom we acknowledge to be outwardly like unto ourselves, we may merit to be inwardly reformed. Who with Thee.

The Secret.

We present hosts unto Thee, O Lord, for the appearance of Thy Son, Who is born, suppliantly imploring: that as He Himself is the Author of our gifts, so He may be merciful and receive them, Jesus Christ our Lord. Who with Thee.

Post-communio.

Cœlesti lumine, quæsumus, Domi
et ubique nos præveni: ut mysterium
participes esse voluisti, et puro cernan
et digno percipiamus affectu. Per Do

The Post-communion.

Prevent us always and everywhere, we beseech Thee, O LORD, with celestial light: that we may discern with pure vision, and receive with worthy affection, the mystery of which Thou hast willed us to be partakers. Through.

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